

CERTAYNE REASONS and Arguments

Proving that it is not lawfull to heare
or have any spirituall communion with
the present Ministerie
of the Church
of England.



Ier. 50. 14. 15.

*Put your selves in aray against Babel round about, all that
bend the bow, shoot at her, spare not arrowes: for she hath sin-
ned against the Lord.*

*Cry against her round about, she hath given her hand, her
foundations be fallen, her walles be destroyed: because it is the
vengeance of the Lord, take vengeance upon her: as she hath
done, do unto her.*

Rev. 18. 6.

*Reward her even as she hath rewarded you, and double vn-
to her doubles according to her workes: in the cup wherein she
hath mixed, mixe her the double.*



Printed,
In the yeare of our Lord:
1608.

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Office



A Table of some principall things
conteyned in this Treatise.

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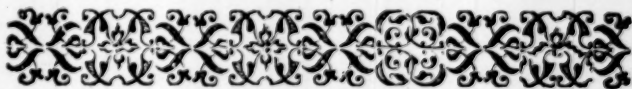
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Faults escaped.

Pag. 63. lin. 6.& 7. read thus: of Engl. is such as deriveth nos.

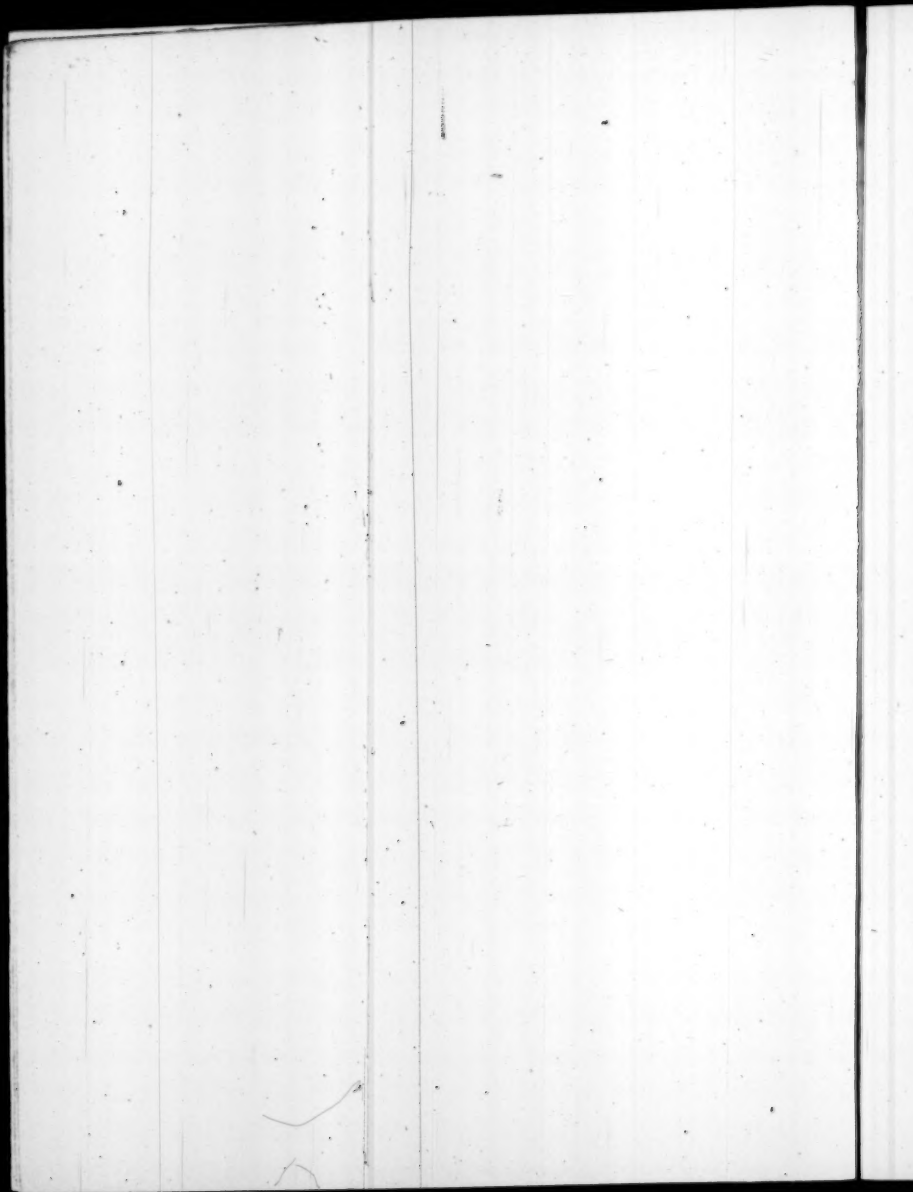
Pag. 78. lin. 22. Num. 15. 39.

Pag. 85. lin. 8. will from the hote.

Pag. 94. line 29. (annex this in such of the books where it is wanting) and God must have no solemn Worshipp in England, except it be in communion with the same.

Pag. 95. lin. 19. put in the margent, Mr Bradsh. Argum. 2.

Pag. 110. lin. 10. annex this, And their owne reasons alledged against the use of the Ceremonies do also prove it.



*To the Christian Reader, grace and peace
in our Lord Iesus Christ.*



THe Reasons following, I have published (gentle Reader) for thy good, and for the truths sake which we witness to the world. The causes of our separation from the Church of England are divers, as in other Books already printed may be seen. This treatise handleth purpoteley but one of them, which is concerning their preient Ministerie: and was (for the substance of it) written long synce in nine Reasons, which now I have revised and reduced to seven. In the propounding and handling whereof, I have both inserted divers things which I met with in some writings of Mr *John Penry* that faithfull Martyr of Iesus Christ; and annexed sundry testimonies and Arguments out of the Books of the forward Preachers now abroad in mens hands. The third Reason, which is taken out of *Rev. 14. 9. 10. 11.* hath his weight according to the right vnderstanding of that place. Concerning which (as Mr *Ridley* that blessed Martyr of Christ† did in his time) I will commit the judgement thereof, and of all the rest, to the *spirituall* ^{† See hereafter, p. 50.} *man*: to be tryed and judged by the word of God, which is the onely rule of truth; and so to be received and approved, as they shalbe found to beare weight, being layd in the skales of Gods sanctuary; & not any otherwise or further at all.

The Reasons are set downe in the forme of Syllogismes. And the two first (which conteyne in them the grounds of the rest) have more specially the confirmation of them also handled after the same manner. A course that some have desired for the further tryall of our cause. Which now I wish it may help them forward to yeeld vnto the truth. And if thy self (Christian Reader) reapest any fruit by our labours, give God praise, and pray for vs the vnworthiest of his servants, who are every where contemned blasphemed and oppugned, for the Name of Christ: As hath ben the lot of the Churches and servants of God in all ages, yea and of Christ our Lord himself. But *it is enough for the disciple to be as his Master, and the servant as his Lord.* Therefore will we beare it with patience, and rejoyce in it: wayting till the Lord our God bring forth his truth as the light, & our judgement as the noone day. Great (we know) is the truth, and strong is the Lord, that will destroy Babylon, and will mainteyne the cause and avenge the blood of his servants. *Rev. 17. and 18. and 19. chap. with Ier. 50. and 51. ch.*

Now therefore let me exhort all, both Preachers and people, high and low, to compare together the Scriptures and Apostles concerning the work of God and fall of Babylon past and to come; and to take heed vnto themselves, that they harden not their hearts, but whiles it is called To day, to hearken vnto the voice of the Lord, who sayth vnto vs concerning the spirituall Babylon & all her assemblies

*Ier. 30. 17.
Mat. 5. 12.
and 10. 35.
Heb. 12. 2.
1 Pet. 4. 13 &
&c.*

The Preface.

semblies and worship, Go out of her my people, that yee partake not with her sinnes, and that ye receive not of her plagues: as of old he sayd to the Iewes concerning Babylon in Chaldea, Go out of the middes of her my people, & deliver ye every man his soule fro the fierce wrath of the Lord. Rev. *17. 18.* with *Jer. 51. 45.* And let there be heard, * the voyce of them that flee and escape out of the land of Babel, to declare in Zion the vengeance of the Lord our God, the vengeance of his Temple. For it is written, Thus saith the Lord of hosts, The thick walles of Babel shalbe broken downe, and her high gates shalbe burnt with fire; and the people shall labour in rayne, and the folk in the fire, and shalbe weary. *Jer. 51. 58.* Which how true it is & wilbe found in the Antichristian Babylon, as it hath ben in the Chaldean, let all that are wise observe, & make good vse thereof vnto themselves.

And in speciall (as now I have occasion) let me intreat the Preachers seeking reformation, seriously to mynd the Books which many of them selves have written against their present estate, & with indifferency to judge whether their owne Arguments (howsoever intended or alledged otherwise by themselves) rely not vpon such grounds, as are in very deed against their Ministry, aswell as against their Ceremonies: against the executing of the one, aswel as against the vsing of the other: & withall against the keeping of communion with them in such estate: albeir they have not hitherto, so applyed or acknowledged it thelves. Which God in his tyme give them to do for their owne comfort & benefit of others.

And the Lord guyde vs in these and all other things by his word and spirit in the way of his truth, keeping vs from error and every evill way, and preserving vs to his heavenly kingdome, by Iesus Christ: who is the way, the truth, and the life. Amen.

Thyne in the Lord:

Francis Iohnson.

REASONS

and proofes from the Scriptures,
and other testimonies,

Shewing that it is not lawful to heare or
have any spiritual communion with
the present Ministerie of the Church-
assemblies of England.

The first Reason.



We are bound in the worship of God to hear and communicate onely with that Ministerie which Christ hath given, and set in his Church for that work.

But the present Ministerie of the Church-assemblies of England is not that which Christ hath given, and set in his Church, for the work of his Ministry.

Therefore it is not lawful for any in the worship of God to hear or communicate with the present Ministry of the Church-assemblies of England.

The proof and declaration of this Reason,
in the severall parts thereof.

THe Proposition or first part of the Reason is evident and certayn : 1. Because Christ hath given his Ministerie to his Church, as a fruit and confirmation of his ascension into heaven, whose gift therefore cannot therein be refused without denying or derogating from the truth and benefit of that his ascension. *Ephe. 4. 8. - 12. with Ps. 68. 18. 1 Cor. 12. 4. Rev. 1. 13. 16. 17. 18. 20.*

2. Because he hath set his Ministerie in his Church, as Lord and King thereof, whose appointment therefore

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may

may not be altered or disobeyed. *1 Cor.* 12. 5. 28. *With Heb.* 3. 5. 6. & 9. 10. 11. *Mt.* 1. 6. *Luk.* 6. 46. and 19. 27. *Col.* 4. 17. *1 Theff.* 5. 12. *Rev.* 1. 5. 13. 16. & 22. 18. 19.

3. Because he buildeth and worketh by and in his owne Ministerie, as God, who is gracious and powerful, working all in all, to whom therefore in his worship all submission and obedience is to be yeilded in his own Ministerie onely, and in no other whatsoever. *1 Cor.* 12. 6. 28. *With Heb.* 3. 3. 4. *1 Theff.* 4. 8. *1 Tim.* 3. 1. - 15. *Rev.* 1. 8. 16. 20. and 2. 1. & 3. 1. 14.

4. Because to his owne Ministerie onely, he calleth his people and promifeth his presence and blessing: so as in rejecting it & admitting another, men do (as much as in them lyeth) reject and refuse his blessed presence, and deny the obedience which they ow vnto him. *Mt.* 28. 20. *Luk.* 10. 16. *Ioh.* 13. 20. *1 Tim.* 3. 1. 15. & 6. 3. 4. 5. 13. 14. *Rev.* 2. 1. and 3. 1. *with Lev.* 26. 11. 12. 15. 16. *Deut.* 33. 10. 11. *Isa.* 62. 6. 7. 8. *Ier.* 3. 15. *Zach.* 1. 4. 20. 21. *2 Theff.* 2. 3. 4. 10. 15. 16. 17. *Rev.* 22. 18. 19. 20.

THe Assumption or latter part of the Reason, is proved thus:

The Ministerie which Christ hath given and set in his Church, is of Apostles, Prophets, Evangelists, Pastors, and Teachers, spoken of *Ephes.* 4. 11. 12.

But the present Ministerie of the Church of England is none of those, spoken of *Ephes.* 4. 11. 12.

Therefore it is not the Ministerie which Christ hath given and set in his Church.

The Proposition is playn and vndenyable.

The Assumption is shewed thus:

The

The present Ministry of the Church of Engl. is of Prelates, Priests, and Deacons:

But neyther the Prelates, Priests, nor Deacons of that Church be Apostles, Prophets, Evangelists, Pastors or Teachers, spoken of *Ephe. 4. 11. 12.*

Therefore the present Ministry of that Church is none of those, spoken of *Ephe. 4. 11. 12.*

The Proposition is manifest by their Law, & constitution. The Law of that Church establissheth not nor admitteth any other Ministry, but that of their *Prelacy Priesthood and Deaconry*, received among themselves or from the Papists. Their constitution is such, as al the Ministers of that Church must be *Priests or Deacons*. And these also eyther in a superiour degree, as *the Prelates*, the Lordbishops, Archbbs, Suffraganes, &c. or in an inferiour, as the Parsons, Vicars, Stipendaries, Chapley nes, &c.

The Assumption is thus proved:

And first concerning the three first spoken of *Ephe. 4. 11.*

The offices of the Apostles, Prophets, and Evangelists, were extraordinary & the chiefest appointed by christ, for special employemēt, in laying the foundatiō of the Christiā church & religiō through the world, preaching the Gospel every where, erecting the kingdom of God in al nations, opening & foretelling the things revealed vnto them by the holy Ghost, planting the Primitive Churches, and setting them in the faith and ordinance of Iesus Christ which should continue to the end of the world, &c.

But such are not the offices of the Prelates, Priests, or Deacons of the Church of England.

Therefore they are not the Apostles, Prophets, or Evangelists, spoken of *Ephe. 4. 11.*

More particularly :

The Apostles spoken of *Ephe. 4. 11.* were such, as every one of them had & were to have these properties, That with their eyes they had seen the L. Iesus, *1 Ioh. 1. 1. 1 Cor. 9. 1. and 15. 7. 8. 9. Act. 10. 39. 40. 41.* That by him immediately they were appointed to that office, *Mat. 28. 18. 19. Act. 1. 2. 24. 25. 26. With Prov. 16. 33. Gal. 1. 1.* That of him (and not of man) they received the doctrine and commandments which they delivered to the Churches, *Mat. 28. 20. Act. 1. 2. & 4. 13. Gal. 1. 12. & 2. 6. &c.* That they were sent into the whole world to preach the Gospel to everie creature, to the Iewes and Gentiles of all nations, *Mat. 28. 19. 20. Mar. 16. 15. Rom. 15. 19. Act. 9. 15. and 13. and 14. chap. &c.* That as Maister-builders they layd the foundation which should alway continue to the end, *Math. 28. 19. 20. With 1 Cor. 3. 10. 11. Ephe. 2. 20. & 4. 11. 12. 13. Rev. 21. 14.* That they should all be of equall authority, *Mat. 20. 25. 26. 27. 2 Cor 12. 11. Gal. 2. 9. Rev. 21. 14.* That they were filled with the gifts of the holy Ghost, with variety of tongues, ability to prophecy, power to work miracles, and to shew vndoubted argumets of their Apostleship, &c. *Act. 2. & 3. & 4. & 5. ch. &c. with Ioh. 16. 13 & 20. 21. 22. 1 Cor. 14. 18. & 2 Cor. 12. 11. 12.*

But such are not the Prelates Priests or Deacons in the Church of England.

Therefore they are not the Apostles, spoken of *Ephe. 4. 11.* And Paul sayth, that God set forth him and Barnabas the last Apostles, appointed to death, &c. *1 Cor. 4. 9.* If they were the last, how shal we now look for any mo after them? Or if any wil yet so think of themselves or others, we may be sure the tryall of them by the word of God

wil

wil evince them to be such as the Church of Epheſus ſould to be lyars, which ſaid they were *Apoſtles*, but were not ſo in deed. *Rev. 2. 2.*

The *Prophets*, ſpoken of *Ephe. 4. 11.* were ſuch as (with the Apoſtles) had the Goſpel revealed vnto them by the Spirit, and delivered it for the foundation of the Chriſtian Churches and religion, and by ſpeciall revelation opened & applyed the Scriptures of the former Prophets, and in waighty caſes foretold things to come, as by the holy Ghoſt was ſhewed vnto them. *Epheſ. 3. 5. and 2. 20. With 4. 11. 12. 1 Cor. 12. 28. Act. 11. 28. and 21. 10. 11.*

But ſuch are not the Prelates Priests or Deacons of the Church of England.

Therefore they are not the Prophets, ſpoke of *Ephe. 4. 11.*

The *Evangelists*, ſpoken of *Ephe. 4. 11.* were ſuch as having appointment & direction by the Spirit or the Apoſtles, preached the Goſpel abroad, and brought the Churches to a ſetled eſtate, according to the order preſcribed them by the Apoſtles, whoſe companions and aſſiſtants they were, going whither they ſent them, and returning whither they would have them. *Act. 21. 8. With chap. 8. 5. 12. 26 29. 30. 35. 39. 40. 2 Tim. 4. 5. 9. 10. 11. With Rom. 16. 21. 1 Cor. 4. 17. and 16. 10. 2 Cor. 1. 1. 19. Phil. 2. 19. 22. 1 Theſ. 3. 2. 6. 1 Tim. 1. 2. 3. &c. and with Act. 16. 1. 3. and 17. 14. 15. and 18. 5. and 19. 22. and 20. 4. Col. 4. 10. 11. with Act. 15. 39. 40. Tit. 1. 4. 5. and 3. 12. With 2 Cor. 8. 23.*

But ſuch are not the Prelates Priests or Deacons of the Church of England.

Therefore they are not the Evangelists, ſpoken of *Ephe. 4. 11.*

The Propositions of theſe particular reaſons are evi-

dent by the Scriptures annexed vnto them.

The Assumptions are so playne as they need no proof at all. And if any would deny them, they are bound themselves to shew the contrary by the Scriptures: Which none can ever do.

Now as the Prelates Priests & Deacons of the church of England are not Apostles, Prophets, or Evangelists, spoken of *Ephe. 4. 11.* so neyther are they Pastors or Teachers there spoken of by the Apostle. Which now we will also prove.

But first (for further clearing of the truth and better discerning of their estate) it is to be observed here, that albeit themselves take it for granted that they have these offices in their Church, yet they neyther have agreed nor can agree among themselves who they be that have them; whether the prelates, or the other priests, &c. but are at a great jarre and in deed at a playne contradiction among themselves hereabout. Many of the Prelates and Formalists say, * *that their Archbishops and Bishops are Pastors & Teachers*; Some of them say, *that a Bishop is superior both in office and gifts to a Pastor*. Many of the Reformists say, that *the learned and painful Parsons of Parishes and Lecturing preachers among them are Pastors and Teachers*; Others of them say, † *they want Pastors and Teachers and all the offices appointed by Christ to his Church*; that *the Prelates robbe the Church of lawful Pastors Elders and Deacons*; that *their Parson, Vicars, Parish Priests, Stipendaries, and the rest, came from the Pope as out of the Troiane horses belly to the destruction of Gods kingdome*; that *they are the Prelates new creatures*; and that *the Church of God never knew them*. And all the seekers of Reformation have shewed to the Parliament heretofore, that *the names and offices of Archbishops, Archdeacons, Lordbishops, and the rest,*

are

* *Bridges, Bilson &c.*

† *Whitgift against T.C.p. 137. Andr. in the 2. Confes. with M. Barrow.*

‡ *Mr. Sperin; M. Egerton, in the Confer. M. Hilderf. M. Iacob, in their writings.*

§ *Mr. Chader-ton in the Sermon on Rom. 12. p. 33. 1st c. Admon. to the Parliament. 1. 1st 2.*

are together with their government drawn out of the Popes shop, and contrary to the Scriptures; that the Parsons, Vicars, Parish-priests, and Stipendaries, be birds of the same fether; and that they have an Antichristian hierarchie and popish ordering of Ministers, strange from the word of God and the use of all well reformed Churches in the World. Thus are themselves confounded, and thus are their touniges divided. Yet cease they not still to plead for Baal, and to bring balme for the sore of Babel, which cannot be healed. *Ier. 51. 8. 9. 58. 64. with Rev. 18. chap.*

And now to proceed, we wil shew by the Scriptures, that none of the Ministers of that Church have the office of Pastors or Teachers spoken of by the Apostle, *Ephe. 4. 11.* which we prove thus:

1. The Pastors and Teachers, spoken of *Ephe. 4. 11.* have their offices, callings, administration, and maintenance ordeyned by Christ in his Testament.

But the Prelates Priests & Deacons of the Church of England have not their offices, callings, ministration & maintenance ordeyned by Christ in his Testament.

Therefore the Prelates Priests & Deacons of the church of England are not Pastors & Teachers, spoken of *Ephe. 4. 11.*

The truth of the Proposition appeareth by that place of *Ephe. 4. 8. 11. 12. & Rom. 12. 7. 8. Act. 14. 23. and 20. 17. 28. Heb. 5. 4. Col. 4. 17. 1 Thes. 5. 12. 13. 14. 1 Pet. 5. 1. 2. 3. Rev. 2. and 3. chap. and 22. 18. 19. 1 Cor. 4. 1. 2. and 5. 4. 5. and 9. 14. and 11. 23. 24. 25. 26. and 12. 28. Gal. 6. 6. and throughout the Epistles to Timothee and Titus: with other like Scriptures.*

The truth of the Assumption appeareth by their constitution

stitution and practise, inasmuch as their offices of Prelacy, Priesthood, & Deaconry; their calling & entrance according to their Pontificall and Book of consecrating Bishops and Archbishops and ordering Priests and Deacons, as also that which some of them pretend to have by the *choise acceptance and consent of their people, who stand themselves vnder Antichrist, and vnseparated from the world, and are no true visible Churches of Christ; their ministration by their owne and other popish Canons, Articles, Injunctions, and Book of cōmon prayer; their Maintenance by Tithes, Lordships, &c. were never ordeyned by Christ for his Ministerie of the Gospell, but derived from Antichrist and his apostasie, as hath been proved *by vs in diuers Treatises published heretofore. And if they still be otherwise mynded, it lyeth vpon them to shew that Christ in his Testament hath appointed these their offices & things afore said for his Ministerie. Which none of them have yet done, nor ever wilbe able to do.

*Mr. Hilders.
letter sect. 10.
Mr. Jacobs
comparison of
Marriage and
Pastorall calling.
His Reasons
for necessity of
reformation.
pag. 50.
Offer of Con-
ference. pag.
39.

*The Disco-
very.
The Refuta-
tion of Mr.
Giff.
Answ. to Mr.
Hilders.
And to Mr.
Jacob.
The Apologie,
&c.

2. Againe, The Ministerie of Pastors & Teachers, spoken of *Ephe. 4. 11.* is the ordinarie and perpetual ministerie given by Christ to his Church, & such as the Princes of the earth neyther may nor ever shalbe able to abolish, seing Christ hath appointed it to continue to the end of the world. *Ephe. 4. 11. 12. 13. Rom. 12. 5. 7. 8. and 13. 3. Heb. 12. 28. 1 Tim. 3. chap. and 5. 17. and 6. 13. 14. With Mat. 28. 20.*

But the Prelacy Priesthood & Deaconry of the church of England, is not the ordinarie and perpetual Ministerie given by Christ to his Church, but such as the Princes of the earth may and ought to abolish out of their Dominions. *Rev. 17. 16. 1 Tim. 2. 2. Rom. 13. 4. with 1 King. 23. 5 &c.*

5. &c. Deut. 12. 2. 3. 4. Psal. 72. 1. &c.

Therefore the Prelacy Priesthood and Deaconry of the Church of England is not the Ministerie of Pastors and Teachers, spoken of *Ephe. 4. 11.*

3. Also, The offices of Pastors & Teachers ordeyned by Christ in his Testament, are such as did and could stand with and vnder the offices of Apostles Prophets & Evangelists, *Ephe. 4. 11. Act. 15. 4. 6. 22. 23. & 20. 17. 28. Heb. 13. 7. 17. 23. Epist. to Tim. & Tit. 1 Pet. 5. 1. Rev. 2. and 3. chap.*

But the offices of the Prelates Priests and Deacons of the Church of England, are not such as did or could stand with or vnder the offices of Apostles Prophets & Evangelists. Which if any deny, let them shew the contrary by the scriptures. Light hath no fellowship with darknes, nor Christ with Antichrist. [And suppose the Apostles were alive in their persons (as they are in their writings) and were in England, it were worth the knowing whether they and the ordinances given by them should give place to the Prelates and their Canons and constitutions, and whether they should be suffred to preach the Gospel and minister the Sacraments without acknowledging the Prelates authority, subscribing to their Articles, wearing of the Surplice, signing with the Crosse in Baptisme, &c. For if we look to their * Canons, Lawes, practise, and Church-constitutio, these tel all men playnely, they must yeeld vnto the, & that vnder payne of excomunicatio *ipso facto, &c.* Not to speak of their imprisoning, & persecuting of such as witnes the truth against them eue vnto death.]

* Canons of
the yearre,
1603. Can. 8.
7. 14 30. 38.
37. 50. 57. 58
&c.

Therefore they are not the Pastors and Teachers ordeyned by Christ in his Testament.

4. Moreover, The offices of true Pastors and Teachers, are by the ordinance of Christ set in the Church,

B

and

and employed in the Ministry of the word and Sacraments and Church government, so as they may not (with their ecclesiastical functions) receive civil offices & callings, nor take vnto them princely titles & dignities. *Ephes.* 4. 11. 12. 13. *1 Pet.* 5. 1. 2. 3. 4. *Rom.* 12. 7. 8. *1 Cor.* 12. 5. 8. 28. *1 Tim.* 4. 13. 15. 16. *2 Tim.* 2. 4. *Luks.* 12. 14. and 22. 25. 26.

But the offices of the Prelates Priests and Deacons of the Church of England, are not so: but by their own constitution are set in that Church, and employed in the Ministerie of the word Sacraments & Church government, so as they may also (together with their ecclesiastical functions) receive civill offices and callings, (as to be Iustices of peace, County palatines, Lords of the Counsell, &c.) & take vnto them Princely titles and dignities (as of Grace, Lordship, &c.). Which all men see and know to be thus.

Therefore they are not true Pastors and Teachers.

5. Againe, The Ministry of Christian Pastors & Teachers, standeth by the word and ordinance of Christ, so as all Churches vnder heaven are bound to receive & submit therevnto, and to no other whatsoever. *Ephes.* 4. 11. 12. 13. *Rom.* 12. 5. 6. 7. 8. *1 Cor.* 12. 5. 28. *1 Tim.* 3. chap. and 5. 17. and 6. 13. 14.

But the Prelacy Priesthood & Deaconry of the Church of England standeth onely by the authority and Law of man, so as other Churches els where neyther are nor need to be subject therevnto. Which even themselves of all sorts have acknowledged. For which, see, *Whitgifts Defence in the Preface. The Answer to the Abstract*, pag. 58. *The Admon. to the Parliam. The Defence of godly Minist. The Demonstration, &c.*

Therefore their Prelacy Priesthood & Deaconry is not the Ministry of Christian Pastors and Teachers.

which

6. Furthermore, The offices of Pastors and Teachers which Christ hath appointed, are such as they which have them must be members of a true visible Church, and bound to one particular Congregation for the Ministry & governmēt therof. Rom. 12. 4. 5. 6. 7. 8. 1 Cor. 12. 5. 8. 12. 18. Act. 14. 23. & 20. 28. Col. 4. 17. Heb. 13. 17. 1 Pet. 5. 1, 2, 3, 4.

But the offices of the Prelates Priests and Deacons of the Church of England are such as they which have them need not be (neyther in their estate can be) members of a true visible Church, but of a false, nor are bound to one particular Congregation for the Ministerie & government thereof, but the Prelates are over whole provinces and Dioceses &c. and the other inferiour Priests may have (in that estate) plurality of benefices & ecclesiasticall cures, &c. Which none can deny.

Therefore they are not the Pastors & Teachers which Christ hath appointed.

7. Finally, The offices condition and government of Pastors and Teachers, spoken of Ephe. 4. 11. are such as no way empaire the authority Supremacy or dignity of Kings or any other civil Magistrates, eyther in civil or ecclesiasticall causes. Ephes. 4. 11, 12. and Rom. 12. 7, 8. With 13. 1. & Tit. 1. 5, 9. With 3. 1. & 1 Pet. 5. 1, 2, 3. With 2. 13, 14.

But the offices condition & government of the Prelates Priests and Deacons of the Church of England, are such as do many wayes empaire the authoritie supremacy and dignity of Kings and all other Magistrates, both in civil & ecclesiasticall causes. And for an instance take these particulars, That the Prelates will have their presence, voyce, & authority to be at Parliaments, for enacting of Lawes & statutes for the cōmon wealth, &c. That they are rulers of whole Provinces & Dioceses in the ecclesiasticall causes therof; That in civil estate

and government, some of them are above all, and all of them above some of the Nobles, Iustices, and other Magistrates of the land; That themselves, their Courts, and officers, handle & determine sundry civill causes and affaires pertaining to the civill Magistracy; That they inflict civil mulcts and punishments; That in their forbidden times they give licences to marry, &c. That the beneficed Priests sweare Canonical obedience to the Prelates; That all the Priests and Deacons are exempt from the Magistrates iurisdiction in divers things apperteyning unto them, and answerable onely or chiefly to the Prelates and their Officers, &c.

Therefore they are not the Pastors and Teachers spoken of *Ephe. 4. 11.*

And to this end might divers other reasons be alleged from particular consideration of these severall offices. As for example, if any for the Prelates would perswade, that their Archbishops have the Pastors office, then would it follow that they have but two Pastors in the land, because they have but two Archbishops. Or if they say, the Lordbishops be Pastors, then have they but sixe and twenty or thereabout: and what office then have the Archbishops above them?

If others say, the Priests (whether Parsons, Vicars, or Stipendaries) be Pastors, then let them tell vs what office their Archbishops & Lordbishops have amōg them, seing Christ hath appointed in his Church no ordinarie ecclesiasticall office for any one person, greater then the Pastors; nor set the Pastors one of them above another in any respect of Ministry power or government, but made them all equall therein. *Rev. 2. 1. 8. 12. 18. and 3. 1. 7. 14. with Ephes. 4. 11, 12, 13. Act. 20. 17. 28. 1 Tim. 5. 17. 1 Pet. 5. 1, 2, 3, 4. and Luk. 22. 24, 25, 26, 27.*

And

And thus much is acknowledged and published also by some of themselves, both heretofore in divers of their books, and now of late in an Offer of conference about certayne Propositions, which they offer to mainteyne against the Prelates: Among which are these, namely, *That the Pastor of a particular Congregation is the highest ordinarie ecclesiasticall Officer in any true constituted visible Church of Christ; That it is the office of every true Pastor to teach and to governe (spiritually onely one Church or Congregation immediately under Christ; That it is simply unlawful for any Pastor under the new Testament to be also a civil Magistrate; That the Office and calling of Provinciaall and Diocesan Prelates is contrary to the Word of God; &c.

*Offer of Conference, p. 2.

Furthermore, if any would say, their Deacons have the Pastors office, the same absurdity followeth as in the former: and this moreover, that the works of the Deacons office are by the Apostles opposed to the work of the Ministry, wherein the Pastors office is employed. Act. 6. 2. 3. 4. With Ephe. 4. 11. 12. Rom. 12. 8.

Likewise if they would say, they have the Teachers office, it would be known whether it be the Archbishops, Lordbishops, Priests, or Deacons, Parsons, Vicars, or Stipendaries, that have it among them; & to whom they are adjoynd for the work of Ministerie, as ¹ the Teachers are to Pastors, seing they have none in the office of Pastors, spoken of Ephe. 4. 11. as is proved here before; and what office of Ministry the rest of their Prelates Priests & Deacons have whom themselves account not to have the Teachers office; and whether the Teachers spoken of Ephes. 4. 11. must first be Deacons, and then Priests, and promise obedience to the Prelates, & that also as to their Ordinaries, and be silenced and deposed at their pleasure, &c.

¹Ephe. 4. 11.
²1. Rom. 12.
7. 4.

But of these things we have spoken in other Treatises; to which we refer the Reader. *Refut. of Mr. Giff. pag. 104. 105. 106. &c. Ansv. to Mr Hildersf. pag. 79. 80. --87-94. &c. Ansv. to Mr. Jacob. pag. 183. &c.*

Now whereas some alledge, for warrant of hearing these Ministers, that the people were to hearken to *the Scribes and Pharisees sitting in Moses seat, &c.. Math. 23. 2. 3.* it is to be noted, that they were Levites, Priests, expounders of the Law, and Iudges of the pleas and controversies of Israel; And therefore had the true offices & ordinances, which the Lord by Moses did appoint for teaching and governing of that Church: as appeareth both by the phrase it self of *sitting on Moses chaire*, and by conference of these and the like Scriptures, *Deut. 10. 8. & 17. 8. --12. and 33. 1. 8. 10. 2 Chron. 17. 8. 9. and 19. 8. --11. Nehem. 8. 4. 8. and 9. 3. 4. 5. with Mat. 22. 34. 35. 41. and 23. chap. Mar. 12. 28. 32. 35. Ioh. 1. 19. 24. and 3. 1. 10. Act. 5. 34.* This then is nothing at all for any false Ministerie, never ordeyned by the Lord: such as the present Ministerie of the Church of England is proved to be.

Besides, to be a Pharisee, was not to have a new kind of Ministerie, but to be of a speciall sect among the Jewes that pretended more strict observation of the Law then others did. *Act. 15. 5. and 26. 5.* And they were of any of their tribes, or of the profelyte Gentiles: as may be seen in Paul, who was a Pharisee, of the tribe of Benjamin, *Phil. 3. 5. Act. 23. 6.* and in them that were sent to Iohn Baptist, who were Pharisees of the tribe of Levi, being Priests and Levites, *Ioh. 1. 19. 24.* and in the Profelyte Gentiles, brought so to be by the Scribes and Pharisees, spoken of *Mat. 23. 15.*

And further, although they were verie corrupt and vngodly

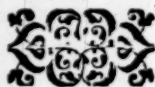
godly (notwithstanding all the pretence they made) so as Christ taught his disciples * to take heed of the leaven of ^{*Mat. 16. 6.} their doctrine, and of their hypocrisy, and wickednes in ^{12. and 23.} conversation: yet did they still hold, that every true Ministry must be from heaven and not of men, and vrged ^{chap. Luk. 10.} John the Baptist to warrant his calling and Ministerie by the Scriptures: *Luk. 20. 1-7. With Ioh. 1. 19. -- 27.* So far were they themselves from admitting any false ministry, not appointed by God and approved in his word.

And this also have the forward preachers acknowledged and proved heretofore against the Prelates: as appeareth by their owne words, saying, *'The ministerie is by the Word of God and heavenly, and not left to the will of men to devise at their pleasure: as appeareth by that which is noted of Iohn, where the Pharisees coming to Iohn Baptist, after that he had denyed to be eyther Christ, or Elias, or another Prophet, *conclude: *Ioh. 1. 29.* If thou be neyther Christ, nor Elias, nor of the Prophets, why baptizest thou? Which had bene no good argument, if S. Iohn might have ben of some other function then of those which were ordinarie in the Church and instituted of God. And therefore he to establish his singular & extraordinarie functiō, alledgeth the Word of God: whereby appeareth, that as it was not lawfull to bring in any strange doctrine, so was it not lawfull to teach the true doctrine, vnder the name of any other function then was instituted by God. Let the whole practise of the Church vnder the Law be looked vpon, and it shall not be found that any other ecclesiasticall ministry was appointed, then those orders of hy priests and Levites &c. which wer appointed by the law of God. And if there were any raised vp extraordinarily, the same had their calling confirmed from heaven, eyther by signes or miracles, or by playn and cleare testimonies of the mouth of God, or by extraordinarie exciting & movings of the Spirit of God. So that it appeareth that the ministerie of the Gospell and the functions thereof ought to be from ^{1 Nota} heaven

heaven and of God, and not invented by the brayne of men.

Thus have themselves written heretofore: and thus doth their owne testimonie agree with the word of God against their present estate and their woonted allegations for their continuing therein. But of these things also we have spoken other where: and wil not here further prosecute them. *Treatise of the Ministi. of Engl. p. 34. 55. &c. Ansv. to Mr. Iacob. p. 195.*

The conclusion of all is this, that seing the Lord himself, ascending vp on high, hath given offices of Ministerie to his Church, calling & requiring all his people to heare & have spirituall communion with them, & not with any other; and seing the present ministerie of the Church-assemblies of England cannot be warranted by the word of God to be that which Christ hath given, and set in his Church, for the work of his Ministerie, we may not therefore in the worship of God heare or communicate therewith, vnder any colour whatsoever.





The second Reason.

NOne may heare or have any spirituall communion with the Ministry of Antichrists apostasie:

But the present Ministerie of the Church-assemblies of England is the Ministry of Antichrists apostasie:

Therefore none may heare or have any spiritual communion with the present Ministerie of the Church-assemblies of Engl.

THe Proposition or first part of this Reason is manifest:
1. Because all false Ministeries are forbidden by the Lord, and stand vnder the denunciation of his curse:

Exod. 20. 4. 5. With Deut. 18. 9-15. 2 Kings 10. 19-25. 2 Chron. 13. 9. 10. 11. Zach. 13. 2-6. 2 Theff. 2. 3-12. Rev. 9. and 17. chap. 2 Iohn. ver. 7. 10. Deut. 7. 26. and 27. 26. Gal. 1. 8. 9. Rev. 22. 18. 19.

2. Because we are commanded to go out of Babylon, and not to partake with any of her sinns, & therefore not with the Ministerie of Antichrists apostasie, *Rev. 18. 4. 5. 6. With Ier. 51. 6. 9. 45. 2 Cor. 6. 14-17. 1 Iohn 4. 1-6.*

3. Because by hearing and communicating with such a Ministerie, all that do so, become the servants of Antichrist, as it is written, *His servants ye are to whom ye obey, & thus become subject to the wrath of God: Rom. 6. 16. 2 Pet. 2. 19. With Rev. 14. 9. 10. 11.*

4. Because to heare or joyne with that Ministerie, is to honour and conspire with Antichrist against Christ, and what in vs vs lyeth to vphold that which the Lord will consume. *2 Theff. 2. 3. 4. 8. Rev. 13. and 14. 9-12. & 18. 4. 5. 6.*

C

5. Because

5. Because this is not to obey the Gospel and receive the love of the truth that we may be saved, but to provoke the Lord to send vs strong delusions to beleev lyes and please our selves in vnrighteousnes, being carryed away in the deceitfulnes thereof among them that perish, vnto condemnation. For thus the scripture speaketh of such as in religion yeeld submission to Antichrist the man of sinne in his apostasie. 2 *Thef.* 2. 3. 9. 10. 11. 12. *Rev.* 14. 6. 12. and 22. 15. 19.

THe Assumption or second part of the Reason is proved by divers Arguments, as followeth.

The first Argument.

I.

THe Ministerie of Deacons and Priests ordeyned by the Prelates therevnto, is the Ministerie of Antichrists apostasie:

But the present Ministry of the Church-assemblies of Engl. is the Ministry of Deacons and Priests ordeyned by the Prelates therevnto: Therefore the present Ministerie of the Church-assemblies of England is the Ministerie of Antichrists apostasie.

The Proposition of this Argument is
proved *first* thus:

1. The Ministerie of Deacons and Priests which accounts it self to be Christs, & yet was not set by Christ in his Church for the work of his Ministry, that is the Ministerie of Antichrists apostasie:

But the Ministry of Deacons and Priests ordeyned by the Prelates therevnto, accounts it self to be Christs, and yet was not set by Christ in his Church for the work of his Ministerie:

Therefore the Ministry of Deacons and Priests ordeyned by the Prelates therevnto, is the Ministry of Antichrists Apostasie.

The

The Proposition none can deny.

The Assumption hath two parts: The one, that the *Ministry of Deacons and Priests ordeyned by the Prelates thereunto, accounts it self to be Christs Ministry*: Which themselves will graunt. The other, that *this was not set by Christ in his Church for the work of his Ministry*: Which is proved already in the first Reason here before, and in other Reasons hereafter following.

Agayne, the Proposition of the Argument
is proved *secondly* thus:

2. If the Prelates of the Church of Engl. have such offices & government, as be speciall parts of Antichrists apostasie, then the Ministry ordeyned by them thereunto, must needs be the Ministry of that Apostasie:

But the Prelates of the Church of Engl. have such offices and government, as be speciall parts of Antichrists apostasie:

Therefore the Ministry ordeyned by them is the Ministry of Antichrists apostasie.

The consequence of the Proposition is manifest, because the fruit must needs be such as is the tree: Neither do men gather grapes of thornes, or figs of thistles. *Mat. 7. 16. 17. 18.* And who can bring a cleane thing out of filthyne? Not any one. *Iob. 14. 4.*

The Assumption is proved *first* thus:

1. Whosoever (besides Christ Iesus himself) have such offices and government as thereby they clayme to be spirituall Lords, they have the offices and government which are speciall parts of Antichrists apostasie, & are indeed very Antichrists themselves:

But the Prelates of the Church of Engl. have such offices & government as thereby they clayme to be spirituall Lords:

Therefore the Prelates of the Church of Engl. have the offices and government, which are speciall parts of Antichrists apostasie, and are indeed very Antichrists themselves.

The Proposition is proved by the Scriptures, which teach that there is but one Lord, the Lord Iesus Christ: *Ephe. 4. 5. 1 Cor. 8. 6. and 12. 5. 2 Cor. 3. 17. 18. With Psal. 110. 1. Micah, 5. 2. Luk. 19. 12. 13. 14. 27. Ioh. 20. 22. 23. 1 Cor. 11. 23. & 14. 37. Rev. 1. 11. 12. 13. and 2. 1. and 3. 1. 7.* Now that these Scriptures and the like do speak of a spirituall Lord, is playne both by the circumstances of the places themselves, and because the Scripture other where giveth allowance of many civil or temporal Lords, but no where of any spirituall Lord, save Iesus Christ alone, whose kingdome is not of this world. *Gen. 40. 1. & 45. 8. 1 Sam. 16. 16. and 26. 17. 1 King. 1. 11. Psal. 149 8. Dan 3. 2. Act. 25. 26. and 26. 25 Rom. 13. 1. 1 Cor. 1. 26 and 2. 8. Tit. 3. 1. 1 Pet. 2. 5. 13. 14. Rev. 17. 14. and 19. 16. compared with the Scriptures here cited before.* And moreover, whosoever is a spirituall Lord, he may require spirituall honour to be yeilded vnto him, and hath the Spirit of God to give vnto his people, and through himself by it can sanctifie them and their actions and service of his Name, &c. Which things who is there that can require and effect, but onely the Lord himself? And who then can be a spirituall Lord, but he alone? So as hereby also it appeareth, that all other which take vpon them to be spirituall Lords, are indeed very Antichrists.

The Assumption is proved by the Lawes and Statutes of

of the Land, whose words be these, *Fe is enacted by the Kings most excellent Maieslie, the Lords Spirituall and Temporall, and the commons in it is present Parliament assembled: For by the Lords spirituall is meant here the Prelates.* And to the same end it is to be observed, that in their Canons and practise they take vpon them, as if they were spirituall Lords, not onely to prescribe their own ordinances to the Church for the worship of God, but also to bynd the spirit and conscience to the acknowledgment and approbation thereof; and yet further in their ordination of Priests even to give the holy Ghost, saying to the Priests when they ordeyne them, *Receive the holy Ghost, &c.* as if it were in their power to give the Spirit of God to whom they would, or that they were authorized herunto by Iesus Christ, who onely is the spirituall Lord of his Church, and giveth his spirit according to his own will, to whom and as it pleaseth him. *Ioh. 1. 14. 16. and 15. 26. & 20. 22. 1 Cor. 12. 4. 5. 6. 7. Ephe. 4. 7. 1 Ioh. 2. 20. 27.*

The Assumption afore said is proved *secondly* thus:

2. The offices and government of such Bishops as are over Diocesan and Provinciaall Churches, and exercise ecclesiasticall iurisdiction over all the Ministers and people therein, are speciall parts of Antichrists apostasie:

But the Prelates of the Church of Engl. have the offices and government of such Bishops as are over Diocesan and Provinciaall Churches, and exercise ecclesiasticall iurisdiction over all the Ministers and people therein:

Therefore the Prelates of the Church of Engl. have such offices and government, as be speciall parts of Antichrists apostasie.

The Proposition is evident, inasmuch as the offices &

government of such Bishops, and subjection of such Ministers and Churches, are onely to be found in Antichrists apostasie, and were never appointed by Christ or his Apostles. For now in the tyme of the Gospell, Christ hath set no other forme of visible Churches to which he hath given offices of Ministry, but onely particular congregations, such as may come together in one, and joyntly perform all publick duties layd vpon them by the word of God. As may appeare by the constitution of all the Churches planted by the Apostles, and written unto by them in so many severall epistles: also by the Churches to whom Christ wrote by Iohn in the Revelation, Rev. 1. 11. *With 2. and 3. chap.* Other formes of Churches therefore no men have power to institute. And when & where they are erected, what other can they be but Antichristian?

And as for the examples of *Timothee*, *Titus*, and the like, vsually alleged for defence of the Prelates authority and jurisdiction, they will nothing help them. For these were Evangelists, which the Prelates are not: as we have shewed in the *former Reason. And the particular Churches have in themselves each of them full interest and power from Christ to enjoy and practise all his ordinances, for Ministry, worship, government, and whatsoever he hath given his Church to be observed therein to the end of the world. *Mat. 18. 17-20. and 28. 20. with Act. 6. 3-6. & 14. 23. & 20. 17. 28. Rom. 12. 4-8. 1 Cor. 3. 21. 22. 23. and 4. 17. & 5. 4. 11. 12. and 11. 2. 23. 24. 25. 26. & 12. 27. & 14. 33. 36. & 16. 1. 1 Tim. 3. 15. and 6. 13. 14. Rev. 1. 11. 20. with 2. & 3. chap.*

And whereas the extraordinary offices of Apostles, Prophets, and Evangelists, are ceased; yet *their fruit remaineth still: and we have the benefit of it for our direction

† *Act. 1. 15.*

¶ *2. 41. 42.*

with 6. 2. 3. 5

6. & 11. 22.

and 15. 22.

23. & 21. 17

18. 22. And

13. 1. 2. &

14. 23. & 16

4. 5. and 20.

17. 28. And

the epistles to

the Rom. Cor.

Gal. Ephe.

Phil. Col.

Thes. &c.

* *Page 3.*

¶ *Job. 15. 16.*

The Acts and

Epistles of the

Apostles. &c.

rection by their writings, which the Churches then had by their bodily presence. To which end may be observed also, how [†] some of the epistles are written in the Name of Paul, & Timothee (*an Apostle, and an Evangelist*); and [†] some of them in the Name of Paul, Silvanus, and Timothee (*an Apostle, & a Prophet, and an Evangelist*): which three also are ioyned together for the constant teaching of one and the same truth in Christ, 2 Cor. 1. 19. And withall, that the Apostles did then so write and mind, as purposely intending the instructions and commandements given by them should be observed of all Churches, both of the Ministers and other members thereof according to their places, to the end of the world. (Ro. 12. 3. - 8. & 15. 4. 1 Cor. 4. 6. 17. & 11. 23. - 26. & 14. 37. Gal. 1. 8. 9. and 6. 16. 17. Ephe. 3 chap. and 4. 11. 12. 13. Col. 1. 23. - 29. and 2. 1. 2. & 4. 16. 17. 2 Thes. 2. 15. 1 Tim. 3. 14. 15. and 5. 21. and 6. 3. 5. 13. 14. and 2 Tim. 2. 2. and 3. 1. 15. 16. 17. and 4. 5. 6. Titus Epist. Heb. 2. 1. - 4. and 3. 1. - 6. and 13. 8. 1 Pet. 5. 12. 2 Pet. 1. 12. - 21. and 2. 1. and 3. 1. 2. 3. 15. 16. 1 Ioh. 2. 1. 12. 13. 14. and 4. 1. - 6. Jude, ver. 3. 17. 18. 19. 20. 21. Rev. 1. 3. and 2. & 3. chap. and 22. 18. 19. 20.) So as now there can be no need or lawfull vse of any Diocesane, Provinciaall, Nationall, or Vniuersall Bishops.

And for any reason or proof that the Prelates or any for them have brought or can bring from the Scripture for their Prelacy, it will aswell follow that as they have now their Bishops over Dioceses, and Archbishops over Provinces; so if the King would, he might have a Primate or Archprelate over all his Dominions; and if there were a Monarch over Europe, he might have a Patriarch over all the Prelates therein; and so an Emperour over the world (if there were any) might also have an Oecumenicall or Vniuersall Bishop and Pope over all the rest.

And

1 Cor. 1. 8.
Phil 1. 1.
Col. 1. 1.
Philem. ver. 1.
1 Thes. 1. 5.
2 Thes. 1. 1
1 Cor. 4. 9.
1 Tim. 2. 7.
Silvanus bearing the same with Silas, as is like by the Name, the placing of the, and the historie, Act. 15. 32. 40. and 16. 19. and 17. 4. 10. 14. 15. & 18. 5.
2 Tim. 4. 5.

And *Timothees* example would aswel warrant these, as it will the other: seeing there was not any Church in the world, whither his office and the duties thereof might not extend, as his calling and employment was. Of whom the Scripture sheweth, that he was, and did the duties of his office, sometimes in one part of the world, & sometyms in another, sometyms in *Asia*, and sometyms in *Europe*: as may be seen by the countreyes where he was at sundry tymes: As in *Asia*, being in divers countreyes and parts thereof, in *Phrygia*, *Galatia*, *Myfia*, *Ionis*, &c. And in *Europe* likewise, in *Macedonia*, *Achaia*, *Italie*, &c. And in these countreyes and nations, sometyms in one city and with one church, and sometyms with another, as namely, at *Theffalonica*, at *Athens*, at *Corinth*, at *Ephesus*, at *Rome*, at *Philippi*, &c. Also sometyms being with the Apostle Paul where he was himself, sometyms left behind him when he went other whither, sometyms sent for to come vnto him to such place as he appointed, sometyms sent away from him to other places where he would employ him, &c. And this, sometyms to bring the Churches into a settled order according to the Apostles direction, sometyms to stablish and comfort them being already in such estate, sometyms to know their state, and to put them in remembrance of the Apostles wayes, sometyms to look that none taught otherwise, but that the doctrine and order delivered by the Apostles were reteyned among them, &c. By all which appeareth, both what the office and employment of an Evangelist was, and that *Timothee* was not a Bishop in ordinary office, perteyning to any one certayne place & people, but an Evangelist in extraordinary function, employed sometyms in one countrey & part of the world, and sometyms in another, sometimes with one Church
and

and people, and sometymes with another, according as he had direction & appointment by the Apostle Paul, whose companion and assistant he was. For all which, see these Scriptures, *Act. 16. chap. and 17. 14. 15. and 18. 5. and 19. 22. and 20. 4. Rom. 16. 21. 1 Cor. 4. 17. and 16. 10. 11. 2 Cor. 1. 19. Phil. 1. 1. and 2. 19. 22. 23. 1 Thes. 3. 1. 2. 6. With both the Epistles Written by Paul vnto Timothee.*

The like may be observed concerning *Titus*, who was sometymes with the Apostle Paul himself, sometymes left behind him when he departed other whither, sometymes called vnto him, sometymes sent away from him, &c. being thus sometymes in *Europe*, sometymes in *Asia*: And in *Europe* being also at diuers places, as at *Corinth in Achaia*; at *Rome in Italie*; in *Creta*; *Dalmatia*, &c. And in *Asia* likewise, at *Iernsalem in Iudea*, at *Nicopolis in Armenia*, &c. As appeareth by these Scriptures, *2 Cor. 8. 23. 24. and 12. 18. Gal. 2. 1. 2 Tim. 4. 10. Tit. 1. 4. 5. & 3. 12. With the whole Epistle to Titus.* And the like may be seen also in *Marcus*, *Aristarchus*, *Tychicus*, & others, whose examples they might aswel alledge as those of *Timothee* & *Titus*. *Act. 12. 25. and 13. 5. and 15. 37. 39. and 20. 4. 5. and 27. 2. Ephe. 6. 21. 22. Col. 4. 7. 8. 10. 11. 2 Tim. 4. 11. 12. Tit. 3. 12. Philem. ver 24.*

But by such allegations they let all men know how near they are driven, that can fynd no warrant in the Scripture for Diocesan and Provinciaall Bishops, and therefore are glad to lay hold on the Evangelists office in *Timothee* and *Titus*: from which notwithstanding they and their Churches and Ministers are as farr as cloudy darknes is from the cleare light of the Sun. For the further declaration whereof, besides that which hath ben sayd here before and in other Treatises written of this argument, I will by way of question propound some things to be con-

D / sidered

sidered by such as are of judgement, which as they shall be found may give more light to these and other poynts sometymes called in question. The things are these:

1. Whether the ordinance of Christ be not such, as therein they which be in the greater offices, have (besides their owne peculiar function wherevnto they ought to attend) power and authority both themselves to performe the duties of any the inferiour offices, when there is just and needfull occasion, and to look that they be performed by all such as they are specially layd vpon, for the better service of the Lord and his church therein.

2. Whether on the contrary, the apostasie of Antichrist be not such (touching the Ministry and government of the Church) as therein they which be in the lesser offices have power and authority among them to exceed the duties of the office which Christ hath appointed, & to performe the duties apperteyning to the higher offices: by meanes whereof both Antichrist hath risen vp to so great a height, and so many orders and degrees of superior and inferior Ministers have bene received and still are reteyned in that degenerate estate and apostasie of the man of sinne, as is come to passe.

And touching the first, because the offices set by Christ in his Church be of two sorts, some extraordinary and for a tyme and speciall vse, some ordinary and prrpetual: whether it be true in both, or in the first, and in them alone. As for example, That *the Apostles*, who were in the greatest office ordeyned by Christ vnder the Gospel, had (besides the peculiar office of Apostleship) the power also and authority of the other Offices of 'Prophets,

† *Mat. 28. 18.*

19. 20. Ephe.

4. 11. 12.

2 Cor. 12. 28.

1 Act. 10. 29.

30. Ro. 11. 25.

26. 2 Thes. 2.

8. 1 Tim.

4. 1. 2. 3.

2 Pet. 1. 19. 3. chap. 1. Ioh. 2. 18. Iude, ver. 17. 18.

'Evan.

*Evangelists, *Pastors, †Teachers, †Elders & *Deacons, *AR. 8. 14. both to performe them vpon just occasion themselves, & 25. & 14. 7. to see the performed by others as is aforesayd, For which, & 15. 35. 39. consider the Scriptures here quoted in the Margent. 41. & 16. 40. Rom. 1. 11. 12. 15.

And likewise, that the Prophets (besides their owne special office) had in them the power & authority of the other inferiour offices of Evangelists, Pastors, Teachers, &c. Act. 15. 32. 40. 41. and 17. 15. and 18. 3. 2. Cor. 1. 19. Ephe. 3. 5. 6. & 4. 11. 12.

And in like sort, that the Evangelists (besides their owne peculiar function) had in them the power and authority of the other smaller offices of Pastors, Teachers, Elders, &c. Act. 8. 35. 38. With 21. 8. 1 Cor. 16. 10. 2 Cor. 1. 19. & 3. 6. 16. 17. 23. 1 Thes. 3. 2. With the Epist. to Tim. & Tit. 1. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

And, it being so in the ordinary offices likewise, that the Pastors therefore (besides their own peculiar function) have in them the power and authority of the other ordinary offices of the Teachers, Elders, and Deacons, for performance and oversight as is aforesaid. Act. 20. 28. Ephe. 4. 11. 12. 1 Tim. 3. 1-15. and 5. 17. 22. With 6. 13. 14. Heb. 13. 7. 17. 1 Pet. 5. 1, 2. 3. 4. Luk. 12. 42. Rev. 1. 20. With 2. 1. 8. 12. 18. & 3. 1. 7. 14.

Likewise that the Teachers have in them (besides their owne speciall office) the power and authority of the ruling Elders and Deacons. Act. 20. 28. 1 Cor. 3. 8. 9. 10. & 12. 8. 12. 28. Ephe 4. 11. 12. 1 Tim. 3. 1-15. and 5. 17. With 2 Tim. 2. 2. Tit. 1. 5-9. Heb. 13. 7. 17.

And in like maner, that the Elders (besides their owne speciall functiō) have in the the power & authority of the Deacons office, for the doing and overseing thereof as before is spoken. Act. 11. 29. 30. and 20. 17. 28. 1 Thes. 5. 12. 13. 14. 1 Tim. 3. 1-15. and 5. 17-22. With 6. 13. 14. Heb. 13. 17. 1 Pet. 5. 1. 2. 3. 4.

Finally, that the *Deacons*, as also the rest afore sayd, have (besides their owne peculiar office) right and power to enjoy whatsoever interest the other members have in the Church, for any duties or actions to be performed therein, according to their place and condition. And further, that when they shall have ministered well in the *Deacons* office, they may be called afore other of the brethren into the higher offices of the *Elders*, being endued with giftes therevnto. *Act. 6. 3. Rom. 12. 4. 8. 1 Cor. 12. 12. 28. 1 Tim. 3. 8. 13.*

But now on the contrary, when such as were in the inferiour offices, conteyned not themselves within compasse of their callings, but took vpon themselves or had layd vpon them by others power and authority of the superiour functions, then sprung vp the apostasie of Antichrist in the churches ministry and government. As namely, when the Pastors and Bishops of particular congregations came to have authority & oversight over many Churches and over the Ministers and people therein, in a kind of resemblance of the extraordinary offices already ceased: *Contrarie to Rev. 1. 11. 12. 13. 20. With 2. 1. 8. 12. 18. and 3. 1. 7. 14. Act. 20. 28. Ephe. 4. 11. 12. 13. Phil. 1. 1. 1 Pet. 5. 1. 2. 3. 4.* And that the ruling *Elders* or *Prefbyters* (now called *Priests*) did the Ministeriall duties of the Pastors and Teachers in the particular Congregations: *Contrary to Rom. 12. 7. 8. 1 Cor. 12. 28. 1 Tim. 5. 17.* And that the *Deacons* also baptized, and were Ministers of the word; which the Apostles did purposely oppose to the duties of that office at the institution thereof. *Act. 6. 2. 3. 4.* So as of these things it may be sayd, as Christ did in another case, *From the beginning it was not so. Mat. 19. 8.*

And herevpon in tyme many sorts and degrees of inferior servile Ministers and superior Lordly Prelates grew
vp

vp & encreased in that defection of the Man of sinne, till Antichrist at the length was exalted in his throne. From which now agayne the Lord hath begunne to bring him downe, discovering and consuming that mystery of iniquity by the light and power of his Gospell: and will not cease, till the same be fully abolished & cast into the bottomles pit, from whence it first arose. 2 *Thef.* 2. 3. 4. 7. 8. 9. 10. 11. 12. and 1 *Ioh.* 2. 18. 19. With *Rev.* 6. 12. 13. 14. and 8. and 9. and 13. and 14. and 16. and 17. and 18. and 19. chap. And hitherto of the Proposition of the last Syllogisme.

The Assumption thereof (namely, *that the Prelates of the Church of Engl. have the offices and government of such Bishops as are over Dioceſan and Provinciall Churches, and exercise ecclesiasticall iurisdiction over all the Ministers and people therein*) is evident by their Church-constitution, Lawes, and practise. And themselves neyther will nor can deny it.

3. The other Assumption aforesaid (*viz, that the Prelates of the Church of Engl. have such offices and government, as be speciaall parts of Antichrists apostasie*) is proved thirdly by this, that the offices and government of the Prelates of the Church of Engl. do not in their nature and proper vse pertaine to any society body and estate, eyther civill or ecclesiasticall, but onely to the body and kingdome of Antichrist. Of which, as also of other reasons proving the point in hand, more shalbe spoken hereafter in the severall Arguments following concerning this matter. And thus much concerning the Proposition of this Argument.

The Assumption of the Argument (namely, *that the present Ministry of the Church-assemblies of England is the Ministerie of Deacons and Priests ordeyned by the Prelates*

therewnto) is vnderiably confirmed by the constitution, Canons, and observation of that Church. And to the end that this poynt may the better be considered, & because it giveth great light and proof to the whole controverſie concerning the Antichristianity of their estate, I wil here note a few ſpecial things, which (among many other apperteyning to their office & calling) may to this purpoſe be obſerved.

First for their *Deacons*, they are at their entrance into that office preſented to the Prelate by an Archdeacon or his deputy, ſaying, *Reverend father in God, I preſent unto you theſe perſons preſent, to be admitted Deacons.*

2. Then the Biſhop commending them to the prayers of the Congregation, with the Clerks & people preſent, is to ſay or ſing the Letanie and Suffrages, with the communion of the day, and a number of ſtinted prayers & Collects, borrowed from the Papists.

3. They promiſe that they wil reverently obey their Ordinary, & other chief Miniſters of the Church, *that is, the Lord Biſhop of the Dioces, the Archbiſhop, Archdeacon, Chancellor, Commiſſarie, & the reſt of that ſort,* whoſe offices are Antichriſtian.

4. After this promiſe made, they are then ordeyned *Deacons* by the Lord Biſhop or his Suffragane, laying his hands vpon their head, and ſaying, *Take thou authority to execute the office of a Deacon in the Church of God committed unto thee; in the name of the Father, the ſonne, and the holy Ghoſt. Amen.*

5. And then the Biſhop delivereth to every one of them the new Teſtament, ſaying, *Take thou authority to read the Goſpel in the Church of God, and to preach the ſame, if thou be therewnto ordinarily commanded.*

6. Then

6. Then one of them appoynted by the Bishop, reads the Gospel of that day: And they al are enjoyned to receive the communion with the Bishop.

7. Also among the works and duties of their office, they are appoynted to read Homilies and divine service, to instruct the youth in the Catechisme, to Baptise, and to preach, if they be admitted thereto by the Bishop. Whereas it cannot be shewed that the Apostles ever layd these duties vpon the Deacons, but such as are *plainly ^{*AR 6. 2. 3} opposed to the ministerie of the word and prayer, ^{4. Rom. 12. 8.} *namely,* the charge of the poor and Church treasure, for the gathering and distribution of the Churches benevolence.

Wherevpon some of themselves seeking reformation have published heretofore, that * *their Deaconhip is a mere humane institution, a degree to the Priesthood, and nothing like the ordinance of God; that † though the name of Deacons be remayning among them, yet the office is sowly perverted & turned upside downe; and that ‡ it is manifestly contrarie to the Word of God.* ^{† Defence of Eccles. Esq. pag. 102.} ^{‡ Admon. to Parliam. first treatise} The example of Philip, who was one of the seven Deacons, & preached & baptized (which by some ^{Defence of godly Ministr. pag. 108.} is alledged for approbation of their practise) wil not help them.

For he was in a true and lawfull office, not in an Antichristian; he had a lawful calling by the Church, not an vnlawful entrance by Prelates, as these have; whē & where he was Deacō, the Apostles ministred the word and baptized, neither was he then ordeyned to the administration thereof, but attended to the tables of the poor; and afterwards when he preached aud baptized, he did the work and office of an Evangelist, by which name the Scripture expressly calleth him. *Act. 6. 2-6. & 2. 14. 40. 41. 42. & 21. 8. With 8. 5, 6, 7. 12, 26, 29. &c.*

Next, for the *Priests*, first they must be *Deacons*, that is,

see

set by the Prelates in the office and after the maner afore-
sayd.

2. Then having continued in that office the space of a
yeare (except it seem otherwise good to the Ordinary)
they are agayne presented to the Bishop or his Suffra-
gane, by an Archdeacon or his deputy, saying, *Reverend*
father in God, I present these persons present to be admitted to the
Order of Priesthood.

3. Afterward there followeth the Letany, and some
Collects and stinted prayers taken out of the Popes pon-
tificall: with an exhortation, an Epistle and Gospell,
wherein they abuse and pervert the Scripture.

4. Then the Prelate asketh them, *Do you think in your hart*
that you be truly called according to the wil of our Lord Iesus Christ,
and the order of this Church of England, to the Ministry of Priest-
hood? And the parties that are to be ordeyned, answer,
every one for himself, *I think it.*

5. At which tyme also they promise agayne, reverent-
ly to obey their Ordinary & other chief Ministers of the
Church, that is the Prelates and other Officers aforesaid.

6. So after a few questions made, and prayers read,
they kneel downe vpon their knees at the Prelates feet, &
he with the Priests present lay hands severally vpon the
head of every one of them that receiveth orders, saying
vnto them, *Receive the holy Ghost, whose sinnes thou doest*
forgive, they are forgiven: and whose sinnes thou doest reteyne,
they are retcyned: & be thou a faithfull dispensur of the word
of God, and of his holy Sacraments. In the name of the Father, & of
the sonne, and of the holy Ghost. Amen.

*Note, how
they may be
made Priests,
though yet
they have no
charge or
flock to attend
vnto.

7. And then the Prelate delivereth to each of them,
the Bible in his hand, saying, *Take thou authority to preach the*
word of God, and to minister the holy Sacraments in the congre-
gation, where thou shalt be so appointed.

Thou

Thus are they made Priests: & when at any tyme they enter into a benefice, they must besides have the Presentation of the Patrone (who may be a Papist or Familist, &c.) & the institution of the Prelate, who is an Antichrist, to whome now also they sweare to yeeld Canonically obedience; & by whom otherwise they stand alway subject to be silenced, suspended, degraded, and deprived.

And for the works of their calling, some are such as Christ hath not prescribed to his Ministers in his Testament (such as be their solemnization of marriage, buriall of the dead, churching of women, reading of homilies, & stinted prayers, &c.) & some being such as Christ hath prescribed, yet are they not so administered as he in his word hath ordeyned, but according as is appointed in their book of Common prayer, & in their Canons, Injunctions, Advertisements, &c. according to which they are bound to pray, and to administer the word, Sacraments, and censures, among them.

Other particulars, many and straunge, vsed in the entrance and performance of their Office of Priesthood, I omit. Onely I will annex this one thing more, how by their Canons they have now provided further and made it a constitution of their Church, *† That no person shall*

be receiued into the Ministry, nor admitted to any Ecclesiasticall living, nor suffered to preach, except he be licenced by the Archbishop or Bishop of the Dioces, &c. and except he shall first subscribe, That the book of Common prayer, and of ordering Bishops, Priests and Deacons, conteyneth in it nothing contrarie to the Word of God, and that it may lawfully so be used, & that he himselfe will vse the forme in the sayd Book prescribed in publick prayer, and administration of the Sacraments, & none other. Also, That he alloweth the book of Articles of Religion agreed upon by the Archbishops and Bishops of both Provinces, and the

Canons of Anno: 1603. Can. 36.

Whole Clergie in the convocation holden at London in the yeare, 1562. and that he acknowledgeth all & every the Articles therein conteyned, to be agreeable to the word of God. In which Articles although there be many truths, yet there are also errors not a few, to which they must subscribe that they are agreeable to the word of God, and that they do thus subscribe willingly and ex animo.

Lastly, for their Bishops & Archbishops, 1. there is with other things aforesaid, at their consecration also to be read an Epistle, Gospel, and Credo.

2. After which ended, the elected Bishop must be presented by two Bishops, vnto the Archbishop of that Province, or to some other Bishop appointed by his Commission, the Bishops that present him saying, *Most reverend Father in God, We present vnto you this godly and wel learned man, to be consecrated Bishop.*

3. Then the Archbishop demaunds the Kings mandate, for the consecration. And after a lawfull oth concerning the Kings supremacy, they must take an vnlawfull oath of obedience to the Archbishop: which is thus, *In the name of God. Am n. I N. chosen Bishop of the Church and See of N. do professe and promise all due reverence and obedience to the Archbishop and to the Metropolitall Church of N. and to their successours, so help me God, through Iesus Christ.* Which oath at the consecration of an Archbishop is omitted.

4. Afterward vpon the Archbishops demand he answereth a number of questions, ¹ Of his perswasion that he is truly called to this ministracion according to the Will of our Lord Iesus Christ, and the order of the Realme; ² Of the sufficiency of the Scriptures, and his determination with them to instruct the people comitted to his charge; ³ Of his study faithfullly to exercise himself in the sayd Scriptures; ⁴ Of his readynes with all faithfull diligence to banish and drive away all erroneous and strange

strange doctrine, contrary to Gods Word; ⁵ Of his care to deny all ungodlynes and worldly lufis, and to live soberly, righteously, and godly, in this world. 6. Of his purpose to mayntayne & set forward quietnes, peace, and love among all men, and to correct and punish such as be unquiet, disobedient, and criminous Within his dioces, according to such authority as he hath by Gods Word, and the ordinance of the Realme; ⁷ Of his carefulnes to shew himself gentle, and mercifull for Christs sake to poore people, and strangers. To all which they answer affirmatively, and walk for the most part negatively: as their estate & practise sheweth vnto all men, that will open their eyes to see it.

5. Then must be sung or sayd, *Come holy Ghost, &c.* whose direction given in the Scriptures for the offices & ordinances appointed by Christ they reject, and follow the Papists and their owne devises, so making the commandement of God of no effect through their traditions.

6. For the consecration it self, the Archbishop and Bishops present, must lay their hands vpon the head of the elected Bishop, the Archbishop saying: *Take the holy Ghost, and remember that thou stirr vp the grace of God, which is in thee, by imposition of hands: for God hath not given vs the spirit of feare, but of power, and love, and sobernes.* Where note agayne their vayn presumption & impiety in taking vpon them to give the holy Ghost, having no power fro the Lord therevnto. Yet I suppose this consecrated Bishop takes asmuch as the Archbishop gives, & the Archbishop gives asmuch as the Bishop takes: which of what quantity and quality it is, let their estate and works be witnessles.

7. Then the Archbishop delivereth him the Bible, saying: *Give heed vnto reading, exhortation, and doctrine: Think vpon the things conteyned in this book: Be diligent in teaching and doing them, &c. Be to the flock of Christ a Shep-*

heard, not a wolf, feed them, devour them not, &c. Wherein their practise is as contrary, as their office is degenerate from the ordinance of Christ.

And thus is their fourme of consecrating Bishops and Archbishops. Wherein I omit to note in particular their great abuse and profanation of the Name and word of God, in the Scriptures and prayers then vsed, from the beginning to the end of that their consecration. Neyther will I stand to speak of their administration and government: nor of their other degrees & functions of *Deanes*, *Prebendaries*, *Chancellors*, *Archdeacons*, *Commissaries*, *Officials*, and the rest of that sort, among them: seeing there are so many vnanswerable treatises already published of this Argument, concerning the Antichristianity and vnlawfulness of their Offices, callings, works, and maintenance.

Yet before I end this poynt, I wil here set downe two of their owne late Canons, and some of the sayings and testimonies both of the Martyrs of old, and of the seekers of Reformation in this latter age: that so their opposition against the truth and amongst themselves may by this meanes yet further appeare.

* *Canons of*
Anno. 1603.
Can. 7.

Their Canons are these, 1. * *Whosoever shall affirme; that the government of the Church of England, under his Maiessty by Archbishops, Bishops, Deanes, Archdeacons, and the rest that bear office in the same, is Antichristian or repugnant to the Word of God: let him be excommunicated ipso facto, and so continue untill he repent and publickly reuoke such his wicked errors.*

* *Ibid. Can. 8.*

2. And, * *Whosoever shall affirme or teach, That the fourme and maner of making and consecrating Bishops, Priests, or Deacons, conteyneth any thing in it, that is repugnant to the Word of God, or that they who are made Bishops, Priests, or Deacons in that forme are not lawfully made, nor ought to be accounted eyther by themselves or by others, to be*
truly

truly either Bishops, Priests, or Deacons, until they have some other calling to those divine Offices: let him be excommunicated ipso facto, not to be restored until he repent and publicly revoke such his wicked errors.

These are their Canons, among many other the like, by which all may see how earnestly they set themselves to hold up the falling apostasie of the man of sinne, as other before tyme have laboured to heale the deadly wound of the beast.

2 Thes. 2. 3-12. With Reve. 13. 11. 12. &c.

The testimonies of the Martyrs to the contrary (which here I will mention) are these, being of such also as were of our owne countrey.

John Claydon (burnt in Smithfeild at London, in the yeare, 1415.)

held [†] that Archbishops and Bishops, speaking indifferently, are the seats of the beast Antichrist; When he sitteth in them and reigneth above other people in the dark caves of errors & heresies.

[†] *Ant. & Monum. Edit. 5. pag. 588.*

Sir Iohn Oldcastle, Lord Cobham (put to death about the yeare, 1417.) witnessed, [†] that the Bishops, Priests, Prelates, and Monks, are the body of that great Antichrist.

[†] *ibid. pag. 518.*

And, that the possessions and Lordships of the Clergy, are the venime of Iudas shed into the Church.

William Tindall (burnt by Filford Castell, in Brabant)

and Iohn Frith (burnt at London, in Smithfeild) published, ^{*} that Archbishops, Lordbishops, Archdeacons, Deanes, Officials, Parsons, Vicars, and the rest of that sort, are the disciples of Antichrist, yea very Antichrists themselves.

^{*} *Tindals Obed. of a Christian. And, Practise of Prelates. Friths Pre-*

Iohn Bale (an exile for the testimony of Iesus) ^{*} wrote, [†] that the names of blasphemie written upon the Beasts head (Rev.

[†] *face to the Antichrist between Christ and the Pope.*

13. and 17.) are none other then the proud glittering titles, where

with they garnish their usurped authority, to make it seem glorious to the world, having within them conteyned the mystrie of iniquitie.

What other els (sayth he) is Pope, Cardinall, Churches, Metropolitan, Primate, Archbishop, Diocesan, Archdeacon,

[†] *In his Image of both on Rev. 13. 8 and 17. 3.*

Officiall,

Officiall, Chancelour, Commissary, Prebend, Parson, Vicar, and such like, but very names of blasphemie? For offices they are not appointed by the holy Ghost, nor yet once mentioned in the Scriptures.

Admon. to
the Parliam.

The sayings of such as of latter dayes have sought reformation, which here I will note downe are these: *that the names and offices of Archbishops, Lordbishops, Chancellours, Archdeacons, Commissaries, Officials, Deanes, Parsons, Vicars, Parish priests, Stipendiaries, &c. are drawn out of the Popes shop as out of the Troiane horses belly for the destruction of Gods kingdome; That their Pontificall, whereby they consecrate Bishops, make Ministers and Deacons, is nothing els but a thing word for word drawn out of the Popes pontificall, wherein he sheweth himself to be Antichrist moſt lively; That they enter not in by Christ, but by a Popish and unlawfull vocation; That when they are made Ministers, eyther they may tary in their Colledge and lead the lives of loytering losels, or els go abroad with the Bishops Bulls like to Circumcellions or Flyers to preach in other mens charges where they list, or els get benefices by friendship or money; or if all those sayle, they may go up and downe like beggers, & fall to many follies, or els (as many have done) set up bills at Powles or at the Royall exchange & such like places, to see if they can hear of some good Masters to enterteyne them to serve a cure. Thus have they spoken and written heretofore, when they seemed to loath these stinking abominations (as themselves then called them) and when they did not bring balme to cure the sore of Babel, as now many of them do, though all in vayne: for she cannot be healed, saith the Lord of hostes. *Jer. 51. 8. 9.* And hitherto of the first Argument, proving that the present Ministerie of the Church-assemblies of England is the Ministry of Antichrists apostatic.*

The

The second Argument.

THe Ministerie of the Prelacy professing it self to be Christs, and yet standing in such estate as it doth not obey Iesus Christ in his owne ordinance of Ministerie worship and government of the Church, as their Prophet Priest and King, that Ministerie whatsoever it professe in word, yet is in deed the Ministerie of Antichrists Apostasie. II.

But the present Ministerie of the Church-assemblies of Engl. is the Ministerie of the Prelacy professing it self to be Christs, & yet standing in such estate as it doth not obey Iesus Christ in his owne ordinance of Ministerie worship and government of the Church, as their Prophet Priest and King.

Therefore the present ministerie of the Church assemblies of Engl. whatsoever it professe in word, yet is in deed the Ministerie of Antichrists apostasie,

THe truth of the Proposition is manifest: because there is no other Ministry but Antichrists that standeth in such estate. And they are in deed of Antichrist, that professing the name of Christ, yet refuse to obey him in his owne ordinance of Ministry worship and government of the Church, as their Prophet Priest and King. As may appeare by these Scriptures compared together, and others the like: *Deut. 18. 18. 19. Psal. 110. 1. 2. 3. 4. Mat. 13. 9. and 17. 5. and 28. 20. Luk. 19. 27. and 22. 25. 26. Rom. 12. 3-8. Ephe. 4. 8. 11. 12. 1 Tim. 6. 13. 14. 1 Pet. 5. 1-4. With 2 Thes. 2. 3. 4. 1 Tim. 4. 1. 2. 3. 1 Iohn 2. 18. 19. 22. and 4. 3. and 2 Ioh. ver. 7. Rev. 13. 11. and 14. 9-12. & 22. 18. 19.*

The truth of the Assumption is evident, by that which hath bene said in the Reasons ' here going before. And their constitution it self sheweth it, in that they are so farr from obeying Iesus Christ in his owne ordinance of Ministry worship and government of the Church

1742. 3. 21.

Church, as they do all of them receive execute or stand subject vnto the Ministerie and government of another Archbishop and Lordbishop then Iesus Christ, of an Archeacon, and of a Parson Vicar or Stipendary, being Priest or Deacon, so ordeyned by the Prelates: As also in their administration, reading prayers out of a book, stinted and imposed vpon them, and observing many other inventions of men in the worship of God continually vsed among them: And likewise in their Church-government, according to their Canons, Courts, excommunications, degradations, & other like proceedings, by the Prelates and their Officers. Which were never appointed by Christ, the Prophet Priest and King of the Church: as may be seen in his Testament, where they are not to be found. And this we have shewed heretofore more particularly in other Treatises already published: to which I refer the Reader. *Refut. of Mr. Giff. The Apologie against the Oxf. Doct. Treatise of Minist. of the Church of Engl. pag. 28. 29. 30. &c.*

The third Argument.

III. **T**HE Ministerie of Christians which is opposed against and exalted above the holy things, Ministerie, and ordinances of Iesus Christ, that is the Ministerie of Antichrists apostasie:

But the present Ministerie of the Church-assemblies of Engl. is the Ministerie of Christians opposed against and exalted above the holy things Ministerie and ordinances of Iesus Christ.

Therefore the present Ministerie of the Church-assemblies of Engl. is the Ministerie of Antichrists apostasie.

The first part of the Argument is certaine, and manifest by these Scriptures, *2 Thes. 2. 3. 4. with 1 Ioh. 2. 18. 19. & Rev. 9. & 13. & 14. & 17. & 18. chap.*

The truth of the second part of the Argument appeareth

peareth evidently: 1. In this, that a man may peaceably administer or receive their holy things, in their manner, by vertue of their Deaconry or Priesthood received from the Prelates; which is the present Ministerie of that Church, as hath bene shewed before. But if any do administer or receive the holy things of God by the offices of Pastors and Teachers, entred into and executed according to the testament of Christ, they are for this cause evil intreated, reviled, and persecuted vnto death, even by these who professe themselves to be Christians. 2. Secondly, in that their Prelacy Priesthood and Deaconry, is the very meanes of thrusting away & keeping out of the Church, the Ministry and order which Christ hath appointed in his word.

Which some of themselves have heretofore acknowledged and written, affirming that *Lord Bishops, Archdeacons, Commissaries, Officials, and the rest*, thrust away most sacrilegiously the order which Christ hath left in his Church, and which the Primitive Church hath used; That they rob the Church of lawfull Pastors, watchfull Elders, and carefull Deacons; And, that by the length of their vnlawful swords they keep out the lawfull members of the body of Christ, which is the Church. Neyther need we seek any further proof hereof, then that which is daily felt and seen, in their bloody opposition and proud exaltation above the holy things, ordinances, and servants of Iesus Christ: Who being Lord over all, will bring their wayes vpon their owne heads, and when they have filled vp the measure of their iniquity, will judge them according to their works.

*Admon to the
Parliam.*

*Sermon on
Rom. 12.*

The fourth Argument.

THE Ministerie which is such as in the nature and condition thereof,

IIII.

of it pertaineth not to any body and estate, eyther civill or ecclesiasticall, but onely to the body and kingdome of Antichrist, that is the Ministerie of Antichrists apostasie:

But the present Ministerie of the Church-assemblies of Engl. is such as in the nature and condition thereof it pertaineth not to any body or estate, eyther civill or ecclesiasticall, but onely to the body and kingdome of Antichrist:

Therefore the present Ministerie of the Church-assemblies of Engl. is the Ministerie of Antichrists apostasie.

The Proposition none can deny. And for it, see 2 Thes. 2. chap. with Rev. 13. 11—13. and 14. and 16. and 17. and 18. and 19. and 21. chap.

The Assumption is cleare to all that will open their eyes to see the truth of it: in as much as their Prelacy, Priesthood, & Deaconry (the present Ministry of that Church) is such in the nature and condition thereof, as the civill estate of the Common-wealth may be perfect without them: for they are ecclesiasticall functions; the Church of Christ may be complect without them, and yet have all the offices appointed by Christ thereunto; and the Turks and Pagans, neyther have them nor require them. Onely the body and kingdome of the Romish Antichrist cannot be full and furnished in all the offices thereof without them. Which all men know to be true. From which also an argument to the same purpose may be framed in this sort.

The fifth Argument.

V. **T**HE Ministerie which is such as the body of Antichrist the man of sinne cannot without it be complect in all the members and Canonickall functions thereof, that is the Ministerie of Antichrists apostasie:

But the present Ministerie of the Church-assemblies of Engl. is such, as the body of Antichrist the man of sinne cannot without it be complect in all the members and Canonickall functions thereof:

Therefore

Therefore the present Ministerie of the Church-assemblies of Engl. is the Ministerie of Antichrists apostasie.

The Proposition is cleare and certaine.

The Assumption is proved by the Canons, Pontificall, and estate of the Romish Antichrist the man of sinne, and by the constitution of that body in the members and functions thereof: As all must needs confesse, that have any knowledge of the condition of that Church and Officers pertheyning therevnto.

The sixth Argument.

THe Ministerie of Deacons Priests and Prelates, which accounts it self to be Christs, and yet in deed is such as the Kings and Rulers of the earth may and ought to suppress and root out of their dominions, that is the Ministerie of Antichrists apostasie.

VI.

But the present Ministerie of the Church-assemblies of Engl. is the Ministerie of Deacons Priests and Prelates, which accounts it self to be Christs, and yet in deed is such as the King may and ought to suppress and roote out of his Dominions.

Therefore it is the Ministerie of Antichrists apostasie.

The Proposition is proved, 1. Because there is no other such Ministry but Antichrists, which accounts it self to be Christs, when in deed it is such as the Magistrates ought to abandon and root out of their dominions. 2. Because that which is in truth the Ministry of Christ, no Princes may refuse or set against: But in so doing they sinne highly against the Lord, and provoke his judgements against themselves & their kingdoms. Rev. 17 12. 13. 14. 16. 17. With Psal. 2. 10. 11 12. and Esa. 60. 10. 11. 12.

The Assumption hath two poynts to be considered: The one, that the Ministry of the Church of Engl. is

Ministry of Deacons Priests & Prelates which accounts it self to be Christs: which themselves cannot nor will not deny. The other, that in deed it is such as the King may and ought to suppress and root out of his dominions. Which we have shewed already both in † other Treatises, and in the first Reason here before. And the forward preachers among them have yeelded it, in their suits to the Parliament to have it removed and taken away. And if the Prelates and their conforming Priests affirme the contrary, they are impugnors of the Kings supremacy, and excommunicated *ipso facto*, by their owne Canons: the words whereof be these, in the second of their † last Canons: Where first the Title is thus, *Impugnors of the Kings supremacy censured*, And then the Canon it self followeth thus: *Whosoever shall affirme that the Kings Majestie hath not the same authority in causes ecclesiasticall that the godly Kings had amongst the Jewes, and Christian Emperors in the Primitive Church, &c. let him be excommunicated ipso facto, and not restored but onely by the Archbishop after his repentance and publick revocation of those his wicked errors.*

From which Canon, I reason thus: The godly Kings amongst the Jewes had such authority in causes Ecclesiasticall, as they might suppress within their dominions any Ministeries not ordeyned by the Lord, and therefore any false Ministeries whatsoever, as Iosiah did the *Chemarions*, the Priests of Baall, them that burnt incense to the host of heaven, &c. Therefore also, seeing the present Ministry of the Church of England * is not that which Christ ordeyned and gave to his Church, and consequently must needs be a false Ministry, the King of England having the same authority in causes ecclesiasticall as those Kings of Iudah had, may and ought to suppress and root out of his dominions this their Ministry and

† *Treatise of Ministry of Engl. p. 25.*

105. 134.

Answer to Mr.

Jacob. p. 163.

197 177.

The Apologie

pag. 27. 52.

53. 54. 85.

&c.

Canons of

1603.

Can. 2.

* *As hath been proved before*

pag. 2. &c.

and Prelacy of *Archbishops, Lordbishops, Suffraganes, Priests, Deacons, Subdeacons, Archdeacons, &c.* Like as King Henry the eight did the *Abbats, Monks, Nunnes, &c.*

And themselves cannot deny, but eyther they must prove their Prelacy and inferiour Ministry aforesayd to be ordeyned by Christ in his Testament, and so to be the true Ministerie given by Christ to his Church, or els if they affirme that the King hath not authority to suppress and take it away, they are by the sentence of their owne Canons *impugners of the Kings supremacy, and excommunicated ipso facto, and not to be restored but after repentance and publik revocation of these wicked errors.* And so commeth vpon them that which Christ hath sayd, *Of thyne owne mouth will I iudge thee, o euill servant.* Luc. 19. 22.

And wheras by the same Canon, the power of restoring such is committed onely to *the Archbishop*, with the condition aforesaid, it would be knowen, if the Archbishop himself be in the same case, who shall now restore him; and whether it can be done to him any more then to the rest, without *his repentance and publick revocation of those his wicked errors.* Which if he and the rest had grace to re-voke, these questions would soon be at an end.

But howsoever they deale, and the Kings of the earth for a while mainteyne or suffer them, certaine it is that the King of Kings (the Lord Iesus Christ) will in his time vterly consume and abolish that lawlesse apostasie and mystery of iniquity in all the power and tyrannicall vsurpation thereof. *2 Thes. 2. 3. 4. 7. 7. With Rev. 14-20 chap.* From whence we will take the next and last Argument, which now we will alledge.

The seventh Argument.

IF the present Ministerie of the Church-assemblies of England be such, as it shalbe abolished by

the Lord, through the light and power of his Gospell, according to that which is written, *2 Thes. 2. 3. 8 with Rev. 14. 6. 7. 8. and 18. 4. 5. 20.* then it is the Ministerie of Antichrists apostasie:

But the present Ministry of the Church-assemblies of Engl. is such as it shalbe abolished by the Lord, through the light and power of his Gospell, according to that which is written, *2 Thes. 2. 3. 8. with Rev. 14. 6. 7. 8. and 18. 4. 5. 20.*

Therefore it is the Ministerie of Antichrists apostasie.

The Proposition is evident, as may appeare by the Scriptures mentioned in it.

The Assumption also is manifest, & may thus be shewed: 1. The Scripture teacheth, that [†] the Lord will consume the man of sinne with the breath of his mouth, in the power of his word; and therefore also his counterfeit offices, ordinances, and authority. Of which sort the present Ministry of the Church-assemblies of Engl. being found to be, it will follow that these shall also with the rest of that body be abolished by Christ with the brightness of his coming, & with the breath of his mouth in the power of his Gospell. Otherwise the man of sinne should not be consumed away, as the Lord hath sayd he shalbe; and hath therefore called him *the sonne of perdition* or *destruction*, because he is appointed to be consumed & abolished. *2 Thes. 2. 3.* And seeing that although in all other places of the earth, all the offices, parts, powers, and ordinances of his kingdome and religion were abolished, yet so long as the present offices and functions of the Prelacy Priesthood and Deaconry, in the *Archbishops, Archdeacons, Lordbishops, Deanes, Prebendaries, Parsons, Vicars, and the rest of that sort, with their callings, works, maintenance, assemblies, Courts, Canons, and proceedings ecclesiasticall* do continew in England; the Ministry power and authority of the man of sinne were not consumed and abolished, as the Scripture hath foretold shall come to passe: it must needs

† *2 Thes. 2. 3.
8 with E/s.
11. 4. Rev.
14. 6. 7. 8.*

needs be that these also shall go into destruction with the rest of that body. For true and strong is he which hath sayd it, and will performe it. *Rev. 18. 1. 2. 8. 20. 21. and 19. 1. 2. With 2 Thes. 2. 3. 8.*

2. Agayne, seing the Scripture saith, that *'for this purpose the Sonne of God hath appeared, that he might loose the works of the Diuel:* and the comming of the man of sinne, in all his apostasie, is in another Scripture said to be *by the working of Sathan,* 2 *Thes. 2. 3. 8. 9.* it followeth also hereupon, that Christ the sonne of God will break and abolish the Prelacy and lying Ministry of that lawlesse one, together with the rest of his apostasie wheresoever. Which already we have seen to be begun, in that the Lord hath now in this latter age of the world appeared (according to his promise) in the light of his Gospell, and hath begun thereby to dissolve that work of Sathan, to cast down Babylon that great city, to manifest and consume that man of sinne, to remove and abolish the offices, callings, works, and livings, belonging to that body and kingdom of darknes: So as in divers countreyes at this day, the popish Antichristian offices & callings are generally rejected and abandoned: And in England, the Pope, Cardinals, Priors, Abbots, Monks, Fryers, and Nunnes, together with many of the popish heresies, errors, & superstitions are abolished & cast out of the land. This hath the Son of God, that * king of glory, by the shining brightness and power of his Gospell, already brought to passe in this latter age: Neyther will he cease or give over this his glorious work; vntil he hath evidently consumed the body of that man of sinne, and discovered & dissolved the work of Sathan in Antichrists kingdome throughout the world. *The Lord of hosts hath determined it, and who shall disannull it? His hand is stretched out, and who shall turne it away?*

*1 1oh. 3. 8.*** Psal. 24. 8.
10.**Esa.*

Est. 14. 27 With 2 Thef. 2. 8. 9. Rev. 14. 6. 7. 8.

† Reason 1.

3. Moreover, the present Ministry of the Church-assemblies of England being such in their Offices, entrance, administration, and maintenance, as the Lord never set in his church (as † before hath bene proved) therefore also it cannot be doubted but that these shalbe abolished, as Christ hath sayd, *Every planting which my heavenly Father hath not planted, shall be rooted up.* Mat. 15. 13.

* Admon. to the Parliam. in the Preface.

4. Finally, the seekers of reformation have bene (if still they be not) of the same judgement and expectation. Els why have they sued to the Parliaments, to have these parts & remnants of the Popish Antichristian Kingdome yet retheyned in the land, to be removed and abolished: yea and have expressly written, * *that they shall downe, bold they never so hard.*

† Rev. 14. 6.
7. 8. 2 Thef.
2. 8. 9. 11. 12.
13. 14. 15.

Now furthermore that this destruction of Antichrists kingdome and religion shalbe seen and done by Christs appearing in the light and power of his Gospell, we gather also from the Scriptures, which teach^t that by the preaching of the Gospell, Babylon falleth.

4 Rev. 17. 8.
7. 11. 12. 13.
2 Thef. 2. 7.

And for the better discerning hereof, thus we shew it further: First, by *Babylon* * mystically and spiritually is vnderstood, the city kingdome and iurisdiction of Antichrist, with the offices and ordinances belonging therevnto, the apostasie and authority of the man of sinne, the bloody and adulterous estate of the whore that sitteth on many waters, with whome the Kings of the earth have committed fornication, and the inhabitants of the earth have bene made drunken with the wyne thereof. 1 Ioh. 2. 18. and 4. 3. 2 Thef. 2. 3. 4. 7. 8. 9. 10. 11. 12. Rev. 11. 8. and 14. 8. 9. and 17. and 18. chap.

Secondly, the Lord Iesus will destroy Babylon, condemne

demne the whoore, and consume the man of sinne, with the breath of his mouth, with the bright manifestation of his comming, and with the publishing of his Gospell: wherein he will clearly and powerfully appeare, to the comfort of his Church, and destruction of the wicked.

Rev. 14. 6. 7. 8. and 18. 4. 5. 6. 20. and 19. 13. 15. 2 Thes. 2. 8. With Esa. 11. 4.

3. As God for a tyme hath suffred the Princes and States of the world to give over their power right and soveraignty vnto the Beast, to submit vnto, authorize, and vphold the kingdome and jurisdiction of Antichrist: so God agayne in his tyme doth and will stirre vp the Princes and Magistrates, to hate that harlot, to make her naked and desolate of her honours, dignities, and reuenues, to convert and employ her Lordships, lands, and livings to other vses, and finally to suppress and abandon her offices works & abominations, which have so long deceived and defiled the world. *Rev. 17. 15. 16. 17. and 18. and 19. chap.*

4. Fourthly, this fall of Babylon, this consumption of the man of sinne, and desolation of the great whore, shalbe performed by degrees: that as it rose not wholly vp in a day, but first was in a mysterie, and then was revealed, and afterwards exalted: so it shall also decay & be abolished by little and little, till at length sodenly in one day, even in an houre, this city and kingdome of Antichrist be destroyed & abolished, so as it shal never be found any more: as when a great millstone is cast into the sea and riseth not agayne, and as of old it came to passe (according to the word of the Prophet) in *Babylon* of *Chaldea* which was a type and figure of this *spiritual* *Babylon* now spoken of. *2 Thes. 2. 3. 4. 7. 8. Rev. 14. 8. 20. 17. 18. 2. 7. 8. 20. 21. 22. 23. With Esa. 13. and 14. chap.*

Lastly, at the overthrow and destruction of this Antichristian kingdome and mysticall Babylon, her Kings, Marchants, Mariners, and craftesmen shall mourne & lament, because of the judgement come vpon her, with whom: they have lived in pleasure before, and no man now buyeth their ware any more: but the servants of God shulbe glad and rejoyce, & give glorie to the Lord, saying, *Hallelu-iah, salvation and glory, and honour, & power be to the Lord our God: for true and righteous are his iudgements: for he hath condemned the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants of from her hand. Reve. 18. 9. 10. 11. &c. With 19. 1. 2. &c.*

And hitherto of the first and second Reason. Both which I have prosecuted more largely, as conteyning in them the speciall grounds of this controversie: namely, *that their present Ministry is not according to the ordinance of Christ; and not this onely, but is also of the apostasie of Antichrist.* To which two heads, the other Reasons here ensuing may be referred. Yet the propounding & handling of them apart from the other, serveth more plainly to meet with some objections, and more fully to insist vpon other particulars, needfull in this cause to be considered. And so we will now proceed to the Reasons following.





The third Reason.

VVhatsoever Ministerie is such, as none can heare it or have any spirituall communion with it, but in so doing he shall worship the Beasts image (spoken of in the Revelation) and receive his mark in his forehead or hand: that Ministerie may none hear or have any spirituall communion withall.

But the present Ministry of the Church—assemblies of Engl. is such as none can heare or have any spirituall communion there-with, but in so doing he shall worship the Beasts image, and receive his mark in his forehead or hand:

Therefore none may heare or have any spirituall communion with the present Ministerie of the Church—assemblies of Engl.

The first part of the Reason is evident, because whosoever doth so worship or receive as there is sayd, bringeth himself vnder the fierce wrath of God, as it is written, *If any worship the Beast and his image, and receive his mark in his forehead or hand, the same shall drink of the Wyne of the Wrath of God, yea of the pure Wyne which is poured into the cup of his Wrath, and he shall be tormented in fier and brimstone before the holy Angels and before the Lambe, and the smoke of their torment shall ascend evermore, and they shall have no rest day nor night, Which worship the beast and his image, and whosoever receiveth the print of his Name.* Rev. 14. 9. 10. 11.

That the truth of the second part of the Reason may better appeare, we are first to consider what is meant by the *Beast and his image* here spoken of; what by the

Worshipping of it; and what by receiving his mark in the forehead or hand: and then to apply it to the present purpose. And first, that these and the like speeches are not to be taken literally, but in a mysticall and spirituall signification, the Spirit of God teacheth vs in playne words in diuers places of this book, *Rev.* 14. 8. 9. *With chap.* 17. 5. 15. 18. and 11. 8. and 1. 20. besides that it may be shewed by necessary collection also, as will appeare in that which followeth.

By *Beasts*, the Scripture often figureth out men & kingdoms, of beastly qualities and conditions, so resembling them for their foolish ignorance, savage cruelty, gredynes of prey, beastlynes of life, certainty of destruction, &c. *Dan.* 7. 17. & 8. 20. 21. 22. 23. *With Ier.* 10. 14. *Luk.* 13. 31. 32. *2 Tim.* 4. 17. *Tit.* 1. 12. And so here, by the *beast & his image*, we may vnderstand the Romane dominiõ, & Antichristiã hierarchie resembling it, the body of the man of sin, with all the offices, functions, lawes, constitutions, power & authority apperteyning therevnto. For which, compare this Scripture of *Rev.* 14. *With 2 Thes.* 2. 3. 4. 8. 9. *1 Tim.* 4. 1. 2. 3. *1 Ioh.* 2. 18. 22. and 4. 3. & *2 Ioh.* ver. 6. 7. *Rev.* 11. 8. and 13. 1. 2. 5. 6. 11. 15. 16. 17. and 17. 1. 2. 3. 4. 5. 6. 7. &c. and 18. 2. &c. and 19. 2. 20. 21. &c. & 20. 4. And thus have the Martyrs of former ages also vnderstood it, as may be seen in *Act. & Monum. edit.* 5. p. 1615. &c.

By *Worshipping the Beasts image*, may be vnderstood the yeelding of spirituall subjection homage & obedience to that Antichristian kingdome, in the lawes, rules, offices, orders, power and jurisdiction thereof. And so this word *Worship*, is much vsed in the Scripture. *Exod.* 20. 5. *Deut.* 12. 30. & 13. 2. 4. *Iosb.* 22. 5. 27. *Iudg.* 2. 11. 2 *King.* 17. 33-41. *Ezech.* 8. 16. and 20. 32. *Mat.* 15. 9. *Act.* 7. 43. *Col.* 2. 18-23.

By

By receiving of the mark in the forehead or hand, may be vnderstood the receiving of their ordinances & cōstitutions, to professe or observe them, so as thereby we may be knowen vnto others (as by a mark in the forehead) or put in mynd our selves (as by a marke in the hand) that we apperteyne to that Romish or Antichristian kingdome. And that *the mark* here spoken of may thus be vnderstood, and not simply be taken for some visible characters set vpon the forehead or hand, but even for such accepting and keeping of the Beasts ordinances as is aforesaid, appeareth plainly by like speach and vse of these phrases in other Scriptures. As namely,

For the one, that is the speach of *a mark in the forehead*, see *Ezech 9. 4.* *Rev. 7. 3.* where the faithfull servants of God, are sayd to be marked and sealed in the foreheads; not that they received a visible character or marke, but being such as mourned for the abominations of others, and did themselves constantly and as it were with bold faces confesse Gods name and truth before the world (as the Apostle sayd, [†]*I am* [†]*Rom. 1. 16,* *not ashamed of the Gospell of Christ*) they were as evidently and certainly knowen by this, and in the destruction of the wicked preserved by God, as if they had visibly ben marked in their foreheads.

In a like maner also, when one is not ashamed of the Beasts wayes, of Antichrists ordinances and constitutions, but receiveth and professeth them, having (as the Prophet sayth) [†]*an whores forehead that will not be* [†]*Ier. 3. 3.* *ashamed*, he may be sayd to receive the Beasts mark in his forehead, and be as plainly discerned of others, to be one of that body & belonging to that kingdome, as if in his forehead there were a visible mark imprinted.

The maner of speech seemeth to be borrowed from the common practise of men, who for such things as they would haue knowen and discerned, do vse to mark them in some such place as may well be seen and soone espied. So in the *Passouer* the lentill and doore cheeks (as being ready to the sight) were sprinkled with blood, that the Angel might see the blood, and so passe over the houses that were sprinkled therewith, *Exod.* 12. 22. 23. Now in man, the forehead, or any thing therein is in most sight and soonest espied: As when the leprosy sprang in the forehead of *Uzziah*, as soon as the Priests looked vpon him, forthwith they perceived it, *2 Chron.* 26. 19. 20. And in this respect it seemeth the Lord commanded in the Law, that the plate whereon was graven as signets are graven, *Holynes to the Lord*, should be alwayes on Aarons forehead, thereby to figure out the continuall mediation of Christ our high Priest, who appeareth in the sight of God for vs. *Exod.* 28. 36. 37. 38. *With Heb.* 7. 25. and 9. 24.

For the other, that is, the speech of a mark vpon the hand, see *Exod.* 13. 8-16. *Deut.* 6. 7.-12. and 11. 18. where Moses speaking of the observation of the ordinances of the *Passouer*, sayth vnto Israel, *It shalbe a signe vnto thee vpon thyne hand, and for a remembrance between thyne eyes, that the Law of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt.* *Exod.* 13. 8. 9. And agayne he useth the same maner of speech, towching the observation of the ordinance of consecrating their first borne to the Lord, *Exod.* 13. 16. And agayne, when he teacheth the Israelites continually to remember the words which God commanded, *Deut.* 11. 18. By which Scriptures appeareth, first that by a signe on the hand is not meant a visible signe or mark set or engraven vpon the hand, but

(as Moses expoundeth himself) the keeping of the ordinances and commandements of God, as *the Passeeover, the consecrating of the first borne, &c. Exod. 13. 10. 15. Deut. 6. 7. 8. 9. 12.* Secondly, that the keeping of those ordinances as God appointed them, should be as a signe vpon their hand to put them in remembrance continually of their deliverance out of Egypt by the mighty power of God, and of their homage & subjection due unto him for ever.

Accordingly therefore by *the Beasts mark*, may be vnderstood the keeping of his ordinances and constitutions. So as when men do keep and submit vnto any the ordinances of Antichrist, as his Ministry, Wouship, Religion, a Courts, Canons or the like, it is as if they received a mark vpon their hand, to put them still in mynd of their service and subjection yeelded vnto him.

Thus we see how the Scripture vseth this maner of speaking, when it would note the continual remembrance of a thing, as may be seen also by like speeches in other places, *Song. 8. 6. Esa. 49. 16. Hag. 2. 24.*

And it seemeth (as the other) to be taken from the vsuall custome of men, who because the hand of a man is alwayes in his sight, vse therefore (when they would remember a matter) to put a ring or thread or such like thing vpon their hand, that they may not forget but still be put in mynd thereof. Such also is that speech of God in the Ptophet, saying, *I have graven thee vpon my hand, thy walles are ever in my sight, Esa. 49. 16.* where the latter part of the sentence expoundeth the former (a thing often vsed in the Prophets) and teacheth that in this place these words, *to be graven on the hand*, signify *to be alwayes in sight and remembrance*. To which end may be observed, how the marke spoken of in the Revelation, is sometimes sayd

† Rev. 13. 16.

sayd to be receivd in the right hand, because that hand is commonly the more vsed, & so more often in the eye and sight of a man, then the other hand is.

And thus it appeareth, that they which keep the ordinances and constitutions of Antichrist, may justly be sayd *to receive his mark in their forehead or hand*, so as thereby they give notice to others, as by a mark in the forehead, or be put in remembrance themselves, as by a mark in the hand, that they apperteyne to his kingdome and jurisdiction. And this is the proper vse of signes, marks, characters, and the like, by them to make difference & distinction, to give knowledge vnto others, or to be put in mynd our selves, of such things as we would have distinguished knowen or remembred: as may be seene both in the continuall practise of men, and throughout the Scriptures. For which, see *Gen. 4. 15. and 9. 12. 13. 14. 15. 16. & 17. 11. Num. 15. 38. 39. 40. & 16. 38. Dent. 11. 18. and 22. 15. 16. Iosh. 2. 18. 21 & 4. 5. 6. 7. Esi. 30. 17. Mat. 24. 32. 33. Luk. 2. 12. Rom. 4. 11.*

Moreover, that this is the meaning as hath bene shewed, may be gathered also by the contrary, which is opposed therevnto by the Spirit of God in the same scripture, which is, *the keeping of the Commandements of God and faith of Iesus. Rev. 14. 9. 12. and 20. 4.* For so in that place are opposed, on the one side *the worshipping of the Beast and his image and receiving of his mark*, and on the other side *the keeping of the commaundements of God and the faith of Iesus.* As likewise in the second commandment there are set opposite, on the one hand, *the making & devising of any thing in the worship of God, or the submitting to any such inventions*; and on the other hand, *the keeping of that onely in the worship of God which he himself hath commaunded. Exod. 20. 4. 5. 6.* Where also

1 Rev. 14. 9.

* Rev. 14. 12

* Exod. 20.

4. 5.

† Exod. 20. 6.

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also it may be observed, that the same words, of *keeping the commandments of God*, are vsed in both these Scriptures, and † in the one opposed generally to all inventions in religion whatsoever, † in the other specially to the constitutions and abominations of the Romish and Antichristian iurisdiction.

† Exod. 20. 4.
5. 6.

† Rev. 14.
9. -- 12.

As the faithfull therefore which in religion submit themselves onely to the truth & ordināces of Iesus Christ prescribed in his word, are sayd to keep the commandments of God and faith of Iesus, having this as a signe vpon their hand, and being sealed therewith as with a mark on the forehead: so they which in religion submit themselves to the ordinances & constitutions of the Romish Antichrist, are accounted by the holy Ghost to worship the Beasts image and to receive his mark in their forehead or hand. And hitherto of the exposition of this Scripture.

Now to apply it to the matter in hand, it is to be noted, first that this Antichrist the man of sinne hath made apostasie from the ordinances of Iesus Christ. Secondly, that he hath brought in and set vp in stead thereof his owne errors & constitutions, the inventions & works of Sathan: and particularly, that opposing and exalting himself against the kingdome of Christ, he hath turned the Ministry and government of Christ his officers (which be *Pastors, Teachers, and Elders*) into the Ministry and government of *Archbishops, Lordbishops, Suffraganes, Chancelours, Archdeacons, Commissaries, Priests, Parsons, Vicars, &c.* entring and executing their offices, not according to Christs ordinance, but after their owne orders, canons and constitutions. Thirdly, that notwithstanding many popish enormities be already removed out of the land by the mercy of God, yet the present constitution

2 Thes. 2. 3.
Ec. 1 Tim.

4. 1. 2. 3.
1 Ioh. 2. 18.

12. & 4.
1--6.

Rev. 13. &
17. chap. &c.

of their Church-assemblies still is such as every one of them is subject to a provincially Archbishop, to a diocesan Lordbishop, to a Chancelour, to an Archdeacon, to a Priest, being the Parson, Vicar, or stipendary Curate of the Parish: As also to a Book-worship devised by man, to the Prelates popish courts, suspensions, excommunications, absolutions, consecrations, orderings, degradations, deprivations, and other such proceedings, according to their Canons and courses: which in their order were erected and are reteyned in the Synagogues and kingdome of Antichrist, but were never appointed by Christ for his Church and people to observe and yeeld vnto, as hath bene proved. Whereby it appeareth, that the publick Ministry of their assemblies now is such as none can have spirituall communion therewith, but in so doing they observe and submit vnto the ordinances of Antichrist; and consequently worship the Beasts image and receive his mark in their forehead or hand, according as here before hath bene declared.

Yet before I conclude this point, I would advertise the Reader, that some vnderstand this *receiving of the mark in the forehead or hand*, to be meant of submitting vnto Antichrists ordinances eyther openly with a bold face, or secretly vnder hand. As also, that such may be sayd to receive the mark in their hand, which receive to execute any office or performe any work in the kingdome of Antichrist by his power and hand, that is, by vertue of any authority received frō him or of any subjection yeelded vnto him. Which may well be applyed to the *buying & selling* by vertue of the mark received, spoken of Rev. 13. 17. But how ever it be for the propriety of the phrase, yet herein do all these expositions agree, that thereby is understood the submitting to Antichrist his ordinances to be

to be impleyd, and therefore come all to one end as towching the matter in hand.

And long since, *Iohn Claydon* spoken of before, a Martyr of Christ (burnt in the dayes of King Henry the fift, in the yeare, 1415.) held that the Bishops licence for a man to preach the Word of God, is the character of the Beast, that is Antichrist. *Act. and Monum. edit 5. pag. 588.* And after him agayne, Mr Ridley, another Martyr (burnt in Queen Maries dayes, in the yeare 1555.) writing largely of this matter to the Christians then afflicted, sheweth his judgement concerning it, thus: *Doth not Paul command * *Act. & Monum. edit. 5. pag. 1618.* to the Romanes, which pertaineth to every Christian soule: † As you have in tymes past given your members to do service vnto vncleannes and wickednes, from one wickednes to another: so now give your members to do service vnto righteousness, that you may be sanctified. And I pray thee good brother what doest thou think is to beare the mark of the Beast in the forehead and in the hand that Sainst Iohn speaketh of? I know we ought warily to speak of Gods mysteries which he shewed by the spirit of prophesying to his servant Iohn, yet to read them with reverence, and to pray for the same so much as God knoweth necessary for our time to know, I think it necessary and good. Wherefore what I suppose is to beare the Beasts mark, I will tell thee, and commit the iudgement of my interpretation, as in all other things, to the spirituall man. I suppose he beareth the Beast of Babylons mark in his forehead, which is not ashamed of the Beasts wayes, but will professe them openly to set forth his maister the beast Abaddon. And likewise he beareth his mark in the hand, that will, and doth practise the works of the Beast with his power and hand. And likewise I will not let to tell thee, what I think to be signed in the forehead for the servant of God is, whereof Iohn also speaketh, reckoning up many thousandes so to have bene signed of every tribe: I suppose he is signed in the forehead, for the servants

of God, Whom God hath appointed of his infinite goodnes, & hath given him grace & strength, constantly to confesse him, & his truth before the world. And to have grace & strength to confesse Christ, & the doctrine of the Crosse, & to lament & mourne for the abominations of Antichrist, I suppose is to be signed with Tau, whereof Ezekiel the Prophet doth speak. Thus I suppose these Prophecies are spiritually to be understood: And to look for other corporall marks to be seen in mens foreheads or in their hands, is nothing els but to look that there should come some brute beast out of Babylon, or some Elephant, Leopard, Lyon, or Camell or some other such monstrous beast with ten hornes, that should do all the wonderfull things spoken of in Iohn: And yet of a beast speaketh Iohn: But I vnderstand him so to be called, not for that he shalbe any such brute Beast, but for that he is and shalbe called the child of perdition, which for his cruelty and beastly maners, is called the beast. The carnall Iewes knew there was a promise made that Elias should come before Christ the Messias (the annoynted of God) to prepare his wayes; they knew also there was a promise of Messias, that he should come and be a King and reigne in the house of David for evermore: But they vnderstood all so grossely and carnally, that they neyther knew Elias nor Messias when they came: for they looked for Elias to come downe from heaven in his own person, and for Messias to come and reigne in worldly pompe, power, riches, glory: Wheras the prophecies of both were spiritually to haue bene understood: Of Elias that he should come, not in person, but in spirit, that is one that should be indued with the spirit and gifts of grace of Elias, which was in deed Iohn Baptist, as Christ himself did declare to his Apostles: And of Messias reigne, all the Prophets were to be understood of the reigne of his spirituall kingdome over the house of Iacob and the true Israelites for evermore. And so by their grosse and carnall vnderstanding, they mistook both Elias and the

True Messias, and when they came, knew neyther of them both. So likewise I feare me (nay it is certayne) the world that wanteth the light of the spirit of God (for the world is not able to receive him, saith Iohn) neyther doth nor shall know the beast, nor his marks, though he rage cruelly and live never so beastly, and though his marked men be in number like the sand of the sea. The Lord therefore vouchsafe to open the eyes of the blynd with the light of grace, that they may see & perceiue and vnderstand the words of God, after the mynd of his Spirit, Amen. Thus farre Mr Ridley.

And Mr Bale (an exile of Christ) vnderstanding by the Beast the great Antichrist, and by his image those gouernours which take vpon them his blasphemous titles, names, authority, or defence: applyed it also, thus, **To receiue the Beasts mark in their foreheads and hands, is both to agree to such decrees, traditions, lawes, constitutions, acts, and proclamations, as they vnder those titles haue made, onely for their owne couetousnes and pompe, and neyther for the glory of God, nor yet for the right mainenance of the Christian common wealth: And also to be sworne to the same, to subscribe to it, to giue counsel or ayde to it, to mainteyne it by learning, to minister in it, to execute vnder it, to accuse, punish, & put to death for it, or to thinke it lawfull and godly with such like.*

**Image of
both Church
& State
14. 2.*

Thus haue I somewhat largely noted down the sayings of these Martyrs of former times, as being of good weight to the matter in hand. For although Antichrist was not then so fully discovered nor so deeply wounded, as synce he hath ben and wilbe yet daily more in this latter age of the world (in which respect we are not now to be pressed with every thing which they then coming newly out of the darknes of Popery did receive and allow): Yet by these testimonies alledged and other the like in their stories, it may appeare how vpightly they judged, and how faithfully they walked even vnto death, according to the measure of light reueiled

vnto them: in which respect they will rise vp in judgement to condemne this age, wherein notwithstanding that Antichrist be plainly manifested and more consumed, as yet stil he wilbe more & more til he be abolished, by the brightnes of Christs appearing in the light and power of his Gospell: yet as if no such thing were or should be, or as if men had eyes and saw not, eares & heard not, harts and vnderstood not, who is there that do not still take pleasure in that vnrighteousnes of Antichrist, disobeying the truth of the Gospell of Christ, & worshipping the image of the Beast, and receiving his mark in their forehead or hand? For which howsoever men do plead, yet let all remember and consider, how the Spirit of God hath foretold the end and fruct therof to be this, to stand vnder the wrath and judgement of God, to be tormented before the holy Angels and before the Lambe for evermore.

Rev. 14. 9. 10. 11. With 2 Thes. 1. 8. 9. & 2 Thes. 2. 3-12.





The fourth Reason.

NOne may heare or ioyne in any spirituell communion with that Ministerie which deriveth not their power and functions of Ministry from Christ, which is the head, for the edification of the Church, which is his body.

But the present Ministry of the Church-assemblies of Engl. deriveth not their power & functions of Ministry from Christ, which is the head, for the edification of the Church, which is his body.

Therefore none may heare or ioyne in any spirituell communion with the present Ministry of the Church-assemblies of Engl.

The Proposition or first part of the Reason can not be denied: 1. Because none may be subject to any power or head in religion, save onely to Iesus Christ, who is the alone head of the Church, in whome all fulnes of power dwelleth, and from whom alone the Church receiveth her life and strength. *Ephe. 1. 22. 23. and 4. 8. 11. 12. 15. 16. Col. 1. 18. 19. and 2. 18. 19. 1 Cor. 12. 4. 5. 6. 12. 27.*

2. Because the Ministers which derive not their power from this head to the execution of an office in his body, are vsurpers of that which perteyneth not vnto them, & enemies of Christs soveraigne authority: and the people which heare them, or otherwise submit to their power and Ministry, become guilty with them of treason against the King of Kings the Lord Iesus Christ. *Mat. 28. 18. 19. 20. 1 Cor. 12. 5. Luk. 19. 12. 13. 14. 27. With Exod. 20. 4. 5. 2 Thes. 2. 3. 4. 9. 10. 11. 12. Rev. 13. & 14. & 17.*

17. and 18. and 19. chap.

3. Because God disposeth the members every one of them in the body at his pleasure, and hath fully furnished his Church with all offices needfull: so as it is not in the power of any creature to give or take away any members to or from Christs body, or to approve by any practise such giving or taking away vnder any colour whatsoever. *Rom. 12. 3---8. 1 Cor. 12. 6. 12. 18. 27. 28. Ephe. 4. 4-16. 1 Tim. 3. & 5. & 6. 13. 14. Rev. 22. 18. 19.*

The Assumption or latter part of the Reason is proved not only by this, That the Ministers of the Church-assemblies of England have not those offices and callings which Christ hath given to his Church for the work of his Ministry: as hath bene shewed before in the first Reason, to which this may be referred: but may also be made manifest further, and shewed by the contrary, after this maner:

1. First, the present Ministry of the Church-assemblies of England, is of Deacons and Priests made by the Prelates, some of them being Curates, some Vicars, some Parsons, some Archdeacons, some Lordbishops, some Archbishops, &c.

2. Now these be such offices as were left in England by the Pope, and are still reteyned in the kingdome of Antichrist: neyther were knowen in the Churches of Christ planted by the Apostles, but rose vp with the body of Antichrist, & perteyne therevnto: as hath bene handled before.

3. And, the Scripture teacheth plainly, that Sathan out of the bottoemes pit is the author and head of those offices and functions which were formed and erected in the kingdome of Antichrist the man of sinne: and consequently

frequently of the offices aforesaid yet remayning in the Church of England. 2 Thes. 2. 9. Rev. 9. 2. 3. 11. 20. and 13. 11. and 18. 2. & 20. 10.

4. And if Sathan be the creder and head of these offices and functions, then it is certayne that Iesus Christ is not. For what concord hath Christ with Sathan? 2 Cor. 6. 15. 1 Ioh. 3. 8.

Wherevpon ensueth, that whosoever administer by vertue of the offices aforesaid (as the Ministers of the Church-assemblies of Engl. do) they derive not their power and authority from Iesus Christ the head of the Church, which is his body, even the fulnes of him that filleth all in all things: but from the dragon that old serpent, Sathan the head of the body & kingdome of Antichrist, the Prince of darknes, even the spirit that worketh in the children of disobedience.

And this have the seekers of reformation a long time synce vnderstood, and published to the world: who speaking of the ecclesiasticall government of the Church of England, say it is *Antichristian and diuylish and contrary to the Scriptures. That whatsoever cometh from the Pope (who is Antichrist) cometh first from the Diuell, and out of the bottomles pit: That the Names and Offices of Archbishops, Lordbishops, Archdeacons, Commissaries, Deanes, Prebendaries, Parsons, Vicars, Stipendaries, and Parish priests &c. came from the Pope and are an Antichristian hierarchie: That Sathan is the authour of the false Ministerie in the apostasie of the Man of sinne, and in the kingdome of Antichrist the beast: That their offices and callings be such as were first devised and still are re- teyned in the kingdome of Antichrist, whereof they cannot deny but Sathan is the head.

Now therefore let all men judge, whether any can with a good conscience heare the word, receive the Sa-

*Admon. to
the Parliam.
sect. 14-20.
T. C. first re-
ply. pag. 82.
C. 204.
Mr. Fenners
Answer to the
Confut. of
Nichols re-
cant. pag. 61.
&c.

craments, or have any spirituall communion with their Ministry in this estate: yea though the men that be in it be of never so great gifts, and teach never so much truth. Is it diuinish, and may the people of God joyne vnto it? Came it out of the bottomles pit, & shall we serue the God of heaven by it? Do they which preach by vertue thereof, deriue their power from another head then Iesus Christ, even from Sathan the head of the false Church: and shall the members of Christ & his Church, by hearing or otherwise, submit their soules and consciences to be wrought vpon by it? God forbid. Know we not, that as the true Ministry was ordeyned by our Saviour Christ, for the edification of the Church & salvation of the hearers: so the false Ministry hath ben erected by Sathan, and is reteyned by Antichrist, for the subversion of the Church, the deceiving and destruction of the hearers?

We deny not, but many of these Ministers be men of good gifts and preach much truth and comfortable doctrine: but this we say (and it is found too true) that the more gifts and truths they bring with them, the more they vphold this mystery of iniquity & Ministry of Sathan; the more deeply they inthrall the hearers vnder the bondage of Antichrist; and the longer they deteyne them from the way and ordinances of Iesus Christ. For who seeth not, that the dumbe Ministers, though they have the same kind of Ministry among them as the rest, even the same Deaconry and Priesthood received of the Prelates (there being no other allowed in that Church) yet being of no gifts to call and intise them that passe by the way to come vnto them, are therefore much despised and rejected of the best and most forward of the people: And would not the preachers also, who by their gifts

gifts allure the passers by to come and heare them, be as much despised and rejected, if they should teach falsehood onely, and no truth; impiety, and no godlynes? ^{Prov. 9. 13.}
 But how could they then so colourably entile and entertayne their guests as now they do? how could then their stollen waters and hid bread be so sweet & pleasant as now it is? how could they so greatly vphold this work of Sathan, and so long deteyne their hearers in subjection to Antichrists Ministry, and in defection from the way of Christ, as now they have done? So as all may see that by reason of the gifts they have and of the truth they teach, the abomination of their Ministry and Church-government is so coloured as few consider it is * a mystery of iniquity; few conceive it is † the work of Sathan, few know that ‡ the dead are in their assemblies, and that their guests are in the depth of hell. ^{14. 15. 16. 17. * 1 Thes. 1. 7. † Ibid. ver. 9. ‡ Prov. 9. 18.}

And Sathan himself that subtile serpent and deceiver, perceiving how by falsehood onely he cannot continew those offices and ordinances, which for deceiving of the world he hath framed & set vp in the kingdome of Antichrist, is content for the vpholding of his work to receive many truths, to have the word preached, and sacraments administred, so as it be by his owne offices & according to his owne ordinances (because by this meanes his wayes and constitutions are reteyned) rather then by abandoning the truth vtterly, to have all his Ministry and works of iniquity discovered and quite abolished. Neyther can we think otherwise, but he wil rather choose to maynteyne the strength of his kingdome, in reteyning his officers and ordinances, though it be with losse of some false doctrine and admission of some truths for a tyme, then otherwise by an vtter refusall hereof to suffer losse of all his merchandize at once, not onely of his false

doctrines, but of his false offices also and constitutions, by which he ruleth and administred his Antichristian kingdome, and hopeth by them in tyme vpon fit opportunity agayne to bring in his former heresies, & to remove those doctrines of truth, which for a season he hath in a sort ben forced to admit. He that can transform himself into an Angel of light, can be content to yeeld something for a tyme vnto the truth, that afterwards he may have the more advantage against it and them that professe it. Therefore also it is no great thing, though * his Ministers transforme themselves, as though they were the Ministers of righteousness, whose end shalbe according to their works.

* 2 Cor. 11.

14

* Ibidem, ver.

25.

In the meane tyme, let none marveile if they see the estate of things in the world to be such, as plainly bewray that Sathan and Antichrist, so as they may have their Ministry reteyned, chuse rather (when they cannot otherwise do withall) to have some truths of the Gospell taught by their Officers therein, then to have both their Ministry refused, and every truth of the Gospell freely taught by the Officers of Christ: thinking it to be better for them to continue their constitutions with admission of some truths, then that both Christs ordinances should be received, and the whole truth yeelded vnto, in obedience of faith.

But let all yet in the feare of God take heed vnto themselves how vnder colour of learning the truth, hearing the word, enjoying the Sacraments, and the like perswasions, they be drawn to have any spirituall communion with that Ministry aforesaid, seing they derive not their Ministeriall functions and authority from Christ the head of the Church, but from Sathan the Prince of the world: so as none can heare the word, receive

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receive the Sacraments, or learne the truth from their Ministry in this estate, but they shall therein submit themselves to that Ministry which Sathan hath set vp in the kingdome of Antichrist, and continueth vnder these and the like pretences among his subjects. Fearful & to be remembered alway is the verdict of the Apostle, **that* ^{2 Thes. 2. 12.} *God wil send them the efficacie of delusion that they shal beleve lies & be damned, because they beleve not nor receive the love of the truth that they might be saved.* And hitherto of this further declaration of the Assumption.

Another cōfirmatiō therof is, that the Church-assemblies of Engl. whervnto their Ministry belongeth, are not true visible Churches of Christ, as now they stand. Therefore also it cannot be that the Ministers thereof can in such estate derive their ministry frō Christ, for the edificatiō of those Churches, as being his body wherof he is the head.

That *their Church-assemblies are not in their estate true visible Churches of Christ*, hath often ben proved heretofore: and may be seen, in that they are vnseparated from the world; not joyned together in cōmunion of the Gospel by volunttrie profession of the faith of Christ & submissiō to the governement which he hath prescribed to his Church; not having the power of Christs Churches, for the receiving of any truth, or redressing of any evil among them; but standing in bondage vnder Antichrist, in their Prelacy, Preisthood, Worship, ecclesiastical Courts, Canōs,

Officers, proceedings, &c. The further handling whereof, may be had **in* sundry other Treatises; to which I refer the Reader: entreating all carefully to observe this here, that the Ministers of the Church of Engl. not deriving their functions of Ministry from Christ the head, for the edification of the Church which is his body, it must needs be vnlawfull for any, and specially for the members of the body of Christ, to hear or otherwise to communicate with thē in their worship, vnder any pretēce whatsoever.

**The Apolo-
gie to Oxf.
Docters. pag.
44. &c. Re-
fut. of M. Giff.
Answ. to Mr.
Stane, Mr La-
cob, Mr Hild.
p. 62. &c.
Counterpos.
to Confid.
& Argum. p.
127. &c.*

The fift Reason.

None may heare or have any spiritual communion with those Ministers, which minister the holy things of God & work upon the consciences of men by vertue of a false spiritual calling.

But the Ministers of the Church-assemblies of England, minister the holy things of God and work upon the consciences of men by vertue of a false spiritual calling.

Therefore none may heare or have any spirituall communion with the Ministers of the Church-assemblies of England.

The Major or first part of the Reason is proved:

1. Because the ministration of the holy things of God, is a speciall part of Gods spiritual worship: and therefore neyther to be done by any false spirituall calling, nor to be received from any so ministring. *Mat. 28. 18. 19. 20.*

Act 20. 17. 28. Ephes. 4. 11. 12. 1 Cor. 3. 8. 9. & 4. 1. & 5. 3. 4. 5. & 11. 23. 24. 25. & 12. 4. 5. 6. 13. 18. 28. 2 Cor. 5. 19. 20. Col. 4. 17. 1 Tim. 3. 15. and 6. 13. -- 16. 2 Tim. 4. 3. 4. 5. Heb. 5. 4. with Nu. 16. 40. Ier. 23. 16. 21. 22. Ezech. 43. 8. & 44. 6. 7. 8. 9. Rev. 2. 1. 2. 7. &c.

2. Because the consciences of the people of God are the Temples of the living God wherein he dwelleth by his Spirit, & ought therefore only to be subiect to the Lord, and taught by him in his owne ordinance. *1 Cor. 3. 16. & 2 Cor. 6. 16. 17. 18. with 5. 20. Ioh. 13. 30. Heb. 13. 7. 17. Rev. 22. 16. 17. 18. 19.*

3. Because the Lord Iesus Christ alone must have this preeminence, & the Church may not suffer any whomsoever to beare rule over them at their owne pleasure. *Col. 1. 18. 19. and 2. 18. 19.*

4. Because in submitting the soule to a false spirituall Ministry, men defile the Temple of God, and withdraw their subjection from Christ, and become the subjects of Antichrists: as it is written, *The Temple of God*

is holy, which ye are : And, No man can serve two maisters: for eyther he shall hate the one and love the other, or els he shall leane to the one and despise the other. And, of whomsoever a man is overcome, even to the same is he in bondage. 1 Cor. 3. 16. 17. 18. and 2 Cor. 6. 16. 17. With Mat. 6. 24. Luk. 6. 46. Mal. 1. 6. Rom. 6. 16. 2 Theß. 2. 3. 4, 2 Pet. 2. 19.

The Minor or second part of the reason is proved, because they minister the holy things of God & work vpon the consciences of men by vertue of their Ministry received of the Prelates, frō their spiritual authority, which is vsurped and Antichristian; and therfore by vertue of a false spirituall calling: as hath ben shewed before in the second Reason, and is proved in * divers of their owne writings. Yet here is somewhat to be annexed for the clearing of some exceptions, specially concerning such as are of greatest forwardnes among them.

* Mr Bradsh.
Argum. 10.
Mr Jacobs
Reasons for
necess. of re-
form. p. 4. 44.
52. &c.

Some there be which say, they preach not by vertue of their Ministerie taken from the Prelates, but by vertue of some other calling and authority. Let such consider and answer, 1. Why they would seem to renounce that calling received of the Prelates? 2. Secondly, if they disclayme that Ministry appointed by Law of the land, why they blame vs for doing the like? 3. Thirdly, if they preach by vertue of another calling then that they have received of the Prelates, how then they stand Ministers of that Church where no other is allowed? and how they impose themselves vpon any of their parishes or assemblies, seing the lawes of the land allow onely the Prelacy Priesthood & Deaconry afore said? 4. Fourthly, how they can avoyd, but needs they must be therein both intruders & hypocrites? Intruders, because they take vpon them & exercise a publick office in that Church, against the publick lawes

and constitutions thereof: Hypocrites, because they pretend in show one thing to the Prince, people, and State; and yet performe another thing in deed: They pretend and seem to stand by the Princes lawes, & by the authority of their calling had from the Prelates (for otherwise they could not stand Ministers in any of those assemblies): and yet they practise the contrary, if they stand not by this, but by vertue of some other calling and authority, as sometymes they affirme.

But let vs suppose that which is not, namely, that they had some other calling which were lawfull: yet also receiving or reteyning this vnlawful calling of the Prelates, this were but to halt between two opinions, and to set their thresholds by Gods thresholds, and their posts by Gods posts, even their inventions by Gods ordinances. Of which kind of worship the Scripture witnesseth, that it is nothing els but *to set a will between God and them, and so defile his holy name with their abominations.* Ezech. 43. 8. With 1 King. 18. 21.

Finally, whatsoever they pretend of another calling, **by their Churches or peoples chusing, accepting, willing subjecting to their Ministry, &c.* yet it is evident that in very deed they preach the word & minister the Sacraments, and execute all duties of their Ministry, by vertue of their calling taken from the Prelates: As may appeare by these reasons following:

I. Because they cannot stand publick Ministers of the Church-assemblies of Engl., vnlesse they receive of the Prelates the Deaconry & Priesthood aforesaid. And at their ordination, they have this authority given them of the Prelates, when the Bishop delivereth to every one of them, the Bible in his hand, saying, **Take thou authority to preach the word of God, and so minister the holy sacraments*

in

*Mr Hild.
so Mrs N.
Mr Jacobs
comparison of
marriage.
His Reasons
for necess. of
reform. p. 50.
Offer of Conf.
pag. 39.

*Book of ord-
ering priests.
fol. 14.

in the congregation, where thou shalt be so appointed.

2. Because that also by the law of their Church, they are [†] excommunicated *ipso facto*, if they affirme, that they [†] *Canons of Anno, 1603. Can. 8.* who are made Bishops, Priests, or Deacons after their fourme of making and consecrating them, are not lawfully made, nor to be accounted by themselves or others, to be trueely Bishops, Priests, or Deacons, untill they have some other calling to those Offices.

3. Because the people, even the best & most religious among them (as now they stand in the confusion and bondage of those ecclesiasticall assemblies, officers, canons, & proceedings) have not the liberty of the Churches of Christ, nor power in that estate to choose and submit vnto the true and lawful Ministry appointed by Christ. Of which point see further, in the *Treatise of the Ministry of the Church of Engl. p. 119. 120. 121.*

4. And lastly, because without & against the peoples consent (by whose approbation and subjection to their Ministry they would seem to stand) they are by the Prelates alone, silenced, deprived, and degraded, from exercising any Ministry in those assemblies. Whereby even themselves professe to the world, that they have their Ministry from the Prelates; that they exercise it by vertue of their calling received from them; & that they still remayne in bondage vnder their Antichristian authority. Not to shew further in particulars, how their estate is such (whatsoever they think or pretend otherwise) as both themselves, their Ministry, and people stand all of them subiect to the Prelates, and to their Antichristian Courts, suspensions, excommunications, absolutions, and all other their proceedings, officers, canons, and constitutions ecclesiasticall.

In the Scriptures wee read, that the Apostles, being true Ministers of Christ, would not at the commaunde-

ment and threatning of the lawfull Magistrates and Rulers leave of to preach in the Name of Iesus, *Act. 4. 5. 6. 7. 8. &c.* And why should not these preachers, if they were in a true Ministerie, much more refuse to leave it at the appointment of the Prelates, who are vnlawfull vsurpers of the iurisdiction which they challenge and exercise in the Church? Yea if so be their offices and authority were lawfull, yet when they forbid that which God hath commanded, all the Scripture teacheth in such cases not to yeeld obedience vnto them any more then the Apostles did to the Rulers of Israel in the matter afore said.

If it be said, *that the Apostles had an immediate calling of Christ, and therefore refused to obey the Rulers:* We answer, that they had in deed an immediate calling of the Lord, but they made not this the ground of their refusal, neyther might so have done, if the Magistrates commaundement layd vpon them had ben lawfull. Here therfore two things are to be observed: First, that in all lawfull things, the Apostles aswell as any other Christians were bound to obey the Magistrates in the Lord. And so they both did themselves, and taught others to do, saying, *Let every soule be subiect to the higher powers. Every soule, aswell the Apostles and Prophets, as any other whosoever. Rom. 13. 1. 1 Pet. 2. 13--17.* Secondly, the Apostles being at that tyme so injoynd and threatened by the Governours of Israel, layd this for the foundation and ground of their answer and refusal, *that they ought to obey God rather then men. Act. 4. 19. and Act. 5. 29.*

Which is a duty as necessarily required of all Ministers and Christians, as it was of the Apostles, *namely*, to obey God and not Man, when Man forbiddeth that which God commaundeth, or commaundeth

maundeth that which God forbiddeth.

An example in deed there is of Uriah the Priest, who at the commaundement of the King of Iudah made an altar after the fashion of that of Damascus, and sacrificed thereon. *2 King. 16. 10. 11.* But therein he sinned greatly: notwithstanding that he offered vpon that altar to the Lord, such burnt-offerings, meat-offerings, & peace-offerings, and at such tymes of the morning and evening sacrifice, as God himself had appointed. And if in that tyme of the Law he ought not to have done this though the King of Iudah commanded it, but should rather have lost his life for refusing it: much lesse may the Church-Ministry now vnder the Gospell, at the appointment of any Princes (Christian or other) be framed or exercised after any new maner devised by Man, and least of all after Antichrists that Man of sinne: Yea though in that Ministry many doctrines of the Gospel be taught, and such Sacraments administred as Christ hath ordeyned. For the other was but contrary to an ordinance given by Moses, whereas this is contrary to an ordinance given by Iesus Christ, who being the sonne is worthy of more honour then Moses the servant. *Heb. 3. 3.*

And here agayne concerning such as plead, *that they teach the truth and many excellent points of doctrine:* It is to be observed, that yet none may therefore heare their Ministry vnder colour of learning the truth and receiving comfort from them; neyther may for this cause continue in subjection to their Ministry and ordinances: because that although men heare much truth from them, yet in yeelding to heare & receive it from Antichrists Ministry, they defile the Temple of God in themselves (if they be the Lords) even their soules and consciences, and become the subjects of Antichrist the sonne of perdition.

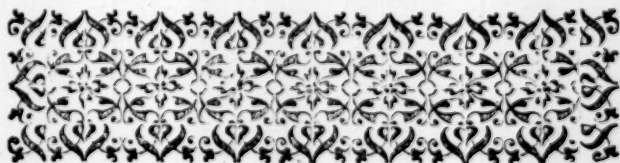
diction. Not to speak of the many errors and falsehoods, which they also teach and mainteyne. And for the truth which they preach, it is no new thing (as we have shewed before) that the Ministers of Antichrist should in divers things teach and bring the truth with them. For when Sathan cannot by falsehood utter his wares, merchandize, ordinances, Ministry, worship, &c. he will be glad to utter the same by teaching the truth. He is beyond measure skilfull in framing delusions, and making them meet that they may be received: & therefore when he perceiveth that he cannot get men to submit themselves to his ordinances by heresies & falsehood, he yeeldeth himself to bring the truth with him, to the intent that his ordinances may thereby be received which otherwise would be rejected, and to the end they may be had in estimation and obeyed even for the truths sake which they bring with them. Of which thing see what is further spoken here before, in the other Reason, Pag. 66. &c.

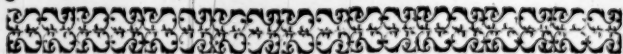
And Mr Beza against Saravia hath a good saying concerning this point, which he sheweth by the practise of Christ and his Apostles (spoken of in *Matt. 1. 24. 25. Luk. 4. 34. 35. Act. 16. 16. 17. 18.*) viz., that although Antichrist teach that which is most true, as sometimes he doth, to the end he may under colour of the truth more easily seduce men to beleev his lies, yet the truth is not to be heard and received from his mouth, but even then ought we to stop our eares, least under this pretence talking with him we be deceived by him: for the truth is not to be received from the spirit of lies and untruth. And I would to God (saith he) that this were diligently observed of those wise Mediators, who think that composition and agreement may be made with Antichrist: seeking a mean there, where it is not at all to be found. *Beza contra Sarav. cap. 25. p. 193.*

Moreover

Moreover, who knoweth not that Antichrist and his Ministers have bene and still are in show hypocriticall friends, but in deed great enemies of Iesus Christ, even vnder the name of Christ fighting against Christ? Which thing how could they do, if they did not professe and teach many truthes of the Gospell of Christ? For if they should deny every truth thereof, and say plainly that they were not the Church and Ministers of Christ, then were they presently espyed to be such as they are; & who would follow them any longer? But Babylon is * a ^{Rev. 17. 5.} mystery: and therefore not easily perceived or avoyded, ^{2 Thef. 2. 7.} till God reveale it and draw vs out of it. And who-soever will aright discern the condition of Antichrists apostasie, must with *Iohn* be caried as into the wildernes in the spirit, that we may look vpon it, not according to the show and account it hath in the world, but as it is in deed esteemed of the Lord and discovered in his word. *Rev. 17. 3. 4. 5. 6.* And when it is shewed vnto vs, yet are we in our selves like *Lor* lingring and finding delayes, till God being mercifull vnto vs, take and draw vs as it were out of Sodom: whereas we should be like mynded as *David* who said, *I have considered my wayes, and turned my feet into thy testimonies: I made hast and delayed not, to keep thy commaundements.* *Psal. 119. 59. 60. With Gen.*

19. 1--16. *Rev. 11. 8. and 18. 4. 5.*





The sixth Reason.

IF the present Ministry of the Church-assemblies of Engl. be a strange Ministry, then is it not lawfull in the worship of God to heare it or have any spirituall communion therewith.

But the present Ministerie of the Church-assemblies of Engl. is a strange Ministry.

Therefore it is not lawfull in the worship of God to heare it or have any spirituall communion therewith.

The consequence of the Proposition is necessary, and cannot be denied: 1. Because Christ setteth it downe as a property of his sheep to be observed, that they follow not strangers, but flee from them, for that they know not their voyce. *Ioh. 10. 5. Rev. 2. 2.*

2. Because he that ministreth in the Church being a stranger, presumptuously approacheth to minister before the Lord, and polluteth the Sanctuary and holy things of God. *Num. 16. chap. and 18. 4. 5. Ezech. 44. 7. With Rev. 17. 1. 2. and 19. 2. 20.*

3. Because by having spirituall communion with such, we embrace the bosome of a stranger, and so commit spirituall whoredome against the Lord. *Prov. 5. 20. With Num. 15. 9. Psal. 106. 39.*

The truth of the Assumption is manifest, if we consider what a strange Ministry is, namely, that which is not by the Lord ordeyned and given for that work: As some of themselves have published heretofore, that the holy Scripture accounteth such for strangers in the Ministry, which have not their offices limited by the prescript of Gods Word:

And,

And, it is all new which is strange, and strange which is not commanded by the word of God. T. C. his 2. reply. pag.

438. 439.

And here before, we have proved* that their Ministry ^{*Reason. 1.} is not appointed by Christ in his word. Which themselves also have confessed and published, writing in an Admonition to the Parliament, <sup>*that they have an Anti-
christian hierarchie and popish ordering of Ministers strange
from the word of God and the use of all well reformed Churches
in the world.</sup> Where also they call all the Ministers made by the Prelates (and others their Church hath none) by the name of *New creatures*. And in [†]another treatise, speaking of divers of their chiefest offices, they write, <sup>†Admon. to
the Parliam.
treatise 2.
section, 20. 21</sup> *that the Apostles never knew them, Sion hath not heard of them, Jerusalem which is above will not acknowledge them, that the Watchmen being a sleep, they crept into the city of the Lord, and have no title nor interest in the Church as publick members, but are rather members and parts of the Strumpet & Whore of Rome then of the pure virgin & spouse of the immaculate Lambe.* Thus was their judgement heretofore: If now they be otherwise mynded, eyther they must shew out of the word of God, the offices, entrance, administration, and maintenance of their Church-Ministry, or els (seing this cannot be done) the sheep of Christ must and will account them as strangers, and therefore flee from them and the tents of their assemblies, least otherwise they perish in their finnes. *Ioh. 10. 5. With Numb. 16. 26. and 18. 7.*
& Rev. 18. 4.

And to the end this thing may the better be observed, let vs here a little consider the history and conspiracy of *Corah Dathan & Abiram*, recorded in the book of Numbers, *ch. 16.* When God by the hand of Moses had appointed Aaron & his sonnes to the office of the Priesthood,
Corah

Corah a Levite, and Dathan and Abiram of the tribe of Reuben, with other famous men of the Congregation, conspire and strive against Moses and Aaron, touching the Priesthood: challenging them that they took too much vpon them, because (as they thought) the Priesthood belonged not to Aaron and his sonnes onely, as Moses had appointed it, but seing all the Congregation was holy, and that the Lord was among them, therefore others of them also might have and execute it. Where further it is to be noted, that Corah, Dathan, Abiram, and the rest, differed not from Moses, neyther strove with him in any point of Religion, but towching the Priesthood and Ministry onely. They held that the true God onely was to be worshipped; and not after any idolatrous maner, but according to his owne will, with the sacrifices and the incense which he had appointed; and in all other points of Religion accounted fundamentall they agreed with Moses. Onely in this they differed & opposed, concerning those offices and Officers, by which the incense was to be offered, and other duties of Gods worship to be performed, that is, as towching the Priests office: Moses holding that the Priesthood perteyned to Aaron and his sonnes, Corah & his company thinking otherwise. The matter is brought by Moses before the Lord to be decided. He ended the controversie, first by bringing destruction vpon Corah, Dathan, Abiram, and such as abode in their tents; secondly by the budding of Aarons rod and the not budding of the other rods of the Princes of Israel: and herevpon also giveth strait charge, *that no straunger come neare to do the Priests office, or if any do come neare, that he dye for it Num. 16. & 17. and 18. 1---7.*

Now to apply this to the question in hand, we may thus

thus consider of it: That now the controversie & conspiracy being not against Moses the servât, but against Christ the sonne; not about the persons who are to be in the true offices, but about holding & keeping in of false offices; not by Corah Dathan Abirâ & others sometymes visible members & famous men in the true Church, but by the officers of Antichrist the great enemy of Iesus Christ, yea by Antichrist himself in his officers in the false Church: That therfore if the people then were bound to hearken vnto Moses ^{† Num. 16.} perswading the to depart from the tents of those wicked men, and to touch nothing of theirs, least they ^{25. 26.} perished in their sinnes, then it behooveth the people of God now to obey Iesus Christ ^{1 Rev. 18. 4} requiring vs to depart out of Babylon, and not to partake in her sinnes, least we receive also of her plagues: and therfore not to abide or have any spirituall communion within the tents, that is, vnder the jurisdiction & in the conspiracy of Antichrist: yea not so much as to heare the word or receive the Sacraments, ministred in a true Church of Christ, by any officer of the kingdome of Antichrist: such as the present Ministry in question hath been proved to be.

For if at that time none of the children of Israel might execute the Priests office, being strangers as touching it: then now may no Canaanite, no stranger, specially by office, administer before Iesus Christ, nor be received into his Church: But all the vessels brought before the Lord, must be holy vnto him: and therfore must be clenfed first, and purged from the filthynes of Antichrist, before they may be vsed in the house of the Lord of hosts. *Numb. 16. 40. With Isai. 3. 17. Zach. 14. 21. Esa. 35. 8. & 52. 11. and 66. 20. With Heb. 3. 1. 2. 3. and 5. 4.*

If any think, that yet notwithstanding they may present their bodyes at these assemblies, so as they do not
L hearken

hearken nor cōsent with the heart to that which is done among them, they both deceive themselves and dissemble with others, and (above all) sinne against God, who in the second commandement hath straitly forbidden vs to submit eyther body or soule to any straunge worship or inventions of man in religion. *Exod. 20. 4. 5.* As accordingly the Prophets in the defection of Israel taught the people, *not to come to Gilgal, nor to go up to Beth-aven*, vnles they would multiply their transgressions. *Hos. 4. 15. Amos 4. 4. and 5. 15.* And the Apostles likewise have taught all Christians what to do in such cases, *Save your selves from this forward generation. Come out from among them, and separate your selves, and touch no vncleane thing. And, Goe out of Babylon, that ye be not partakers in her sinnes. Act. 2. 40. 2 Cor. 6. 17. Rev. 18. 4.* Even as in the history of *Corah Dathā & Abiram & the rest* hath ben seen, what heauie destruction came vpon such as departed not from their tents but continued with them. Neyther wil it help to say, that they which were in that company of *Corah and his compli-ces*, consented with them in their conspiracy; which these pretend they do not: For it is playne notwithstanding, that when oncethey were warned to depart from their tents, such as departed not, were destroyed in that destruction, all of them, even to the young children, who having not vnderstanding, could not give consent to that which was done. *Numb. 16. 26. 27. 32. &c.*

Neyther can the example of Naaman (sometymes alledged) warrant such practise. For first it is manifest, that Naaman spake of two things, wherevnto the Prophet giveth but one answer. The first, *that there might be given him two mules load of the earth of Israel, because he would thenceforth offer no burnt offering or sacrifice vnto any other God, save vnto the Lord.* The other, *that the Lord would be merci-*
full

sult vnto him, When his Maister went into the house of Rimmon to worship there, & leaned on his hand, & he bowed downe in the house of Rimmon; that when he bowed downe in the house of Rimmon, the Lord would be merciful to him in that matter. Which two things when Naaman had propounded, Elishaes answer vnto him was thus, *Goe in peace. 2 King. 5. 17. 18. 19.* Now whatsoeuer men would think of the latter of these, yet the first is such as all will graunt to be superstitious and vnlawfull: For there was no holynes in the earth it self, and Ierusalem onely was the place appointed for sacrifice at that tyme. So as by the Prophets answer (whether it were onely according to their woonted maner of bidding one another farewell, or to be further & otherwise mynded, yet) there cannot be proved a consent & approbation given to the things spoken of.

Next, let vs suppose that Naamans bowing down in the house of Rimmon, may have a double consideration: one, as being a religious action; the other, as being civill. Religious, if Naaman himself worshipped there. Civil, if the King onely worshipped, and no other with him: so as Naaman now was with him but for to leane vpon there, as in other places at other tymes.

Which being admitted, yet then if it be considered as a religious action in him, all know it to be vnlawful * to bow ^{* 1 King. 19.} the knee to Baal, & therefore also to bow down in the ^{18. Rom. 11.} house of Rimmon; and no more allowed by the Prophet, ^{4.} then his other purpose of having the earth of the land of Israel with him to sacrifice vpon. And if it be considered onely as a civill action, then neyther were it to the question in hand (which is concerning religious worship done or thought to be done by all present) nor for any persons but such as have like speciall imployment about their Lords and Maisters for vse of their service, when

they goe to the place of their worship. But now it is certayne and playne that Naaman asked pardon of God for it, and doubled this his request for mercy, as being very much affected with it. Which for a good and lawfull thing he needed not have done. And howsoever he purposed not hereafter to offer burnt offering or sacrifice to any God save onely to the Lord God of Israel, yet he thought still of bowing down wth his Master in the house of Rimmō; for which he craved mercy, as acknowledging it to be evill. And thus might the Prophets answer fitly and needfully be given vnto him, not as saying, *Goe and do as thou hast said*, but, *Goe in peace*, trouble not thy self with these things which would not further but hinder the peace of conscience; & being now clenfed of thy leprosie be careful that thou sinne not against the Lord, but serve him, which forgiveth thyne iniquity & healeth thy infirmities: and peace from him be to thee. 2 King. 5. 1. 14. 17. 18. 19. With Iohn. 5. 5.-14. & 14 I. 27. Psal. 103. 3. & 122. 6. 7. 8. 1 Chron. 12. 18.

And otherwise, the approving of Naaman to come to worship in the house of Rimmon, should both be against the whol course of the scriptures, & against the practise of the Martyrs in all ages, & a ready meanes for corrupting of others, and defiling himself, and dishonouring the Lord whom now hereafter he intended onely to make burnt offering and sacrifice vnto.

And in this case we must alway remember, that as God hath made and redeemed both body and soule, and will glorify both in the life to come; so he will of vs be glorified in this life both in our bodyes and soules, in all our wayes, and specially in the service and worship of his Name. Therefore would not the seven thousand in Achabs tyme bow the knee vnto Baall, nor kisse him with their mouth. 1 King. 19. 18. Therefore would not Shadrach,

drach, Meshach, and Abednego, fall downe and bow themselves to the image that King Nebuchadnezar had set vp: And when he threatned them & sayd, *If ye bow not downe, ye shalbe cast immediatly into the mids of an hote fiery fornace: for who is that God, that can deliver you out of my hands?* they answered and sayd to the King, *O Nebuchadnezar, Wee are not carefull concerning this matter to answer thee: Whether it be that our God Whom we serve, who is able to deliver vs, do frō the hote fiery fornace & from thyne hand, o King, deliver vs: Or whether he do not, be it knowen to thee o King, that we will not serve thy Gods, nor bow down to the golden image, which thou hast set vp.* Dan. 3. 12--18.

The like work of faith should be seen in all the people of God. For* *with the hart man beleeueth vnto righteousness, and with the mouth man confesseth to salvation.* And our bodies are not our owne any more then our soules, but both of them are the Lords, who hath bought them with a price. Therefore ought we to glorify God in both, and to yeeld the one no more then the other to any false worship or vncleannes whatsoeuer. 1 Cor. 6. 19. 20. * Rom. 10 10.

Finally, it should els be lawful to present our bodies at the Masse, and at any idolatry old or new wheresoever. And how then haue they ben or can they ever be any Martyrs of Iesus, which are on his side, called and chosen and faithful? Rev. 17. 6. 14. and 19. 11. 14. and 20. 4.

But to leave such vnconscionable dissemblers to the judgment of God, let not vs forget that the Lord our God hath forbidden vs to endow any other, to receive or bow down to any inventions of Man in religion, specially to the constitutions and worship of Antichrist. And let vs take heed we prouoke not the Lord to anger, who is a jealous God, not enduring that his people should imbrace the bosome of a stranger and break his covenant, but pow-

ring forth his wrath for this cause vpon his people, & vifiting this iniquity even vpon the third and fourth generation of them that hate him, and keep not his commandments but go a whoring with their owne inventions.

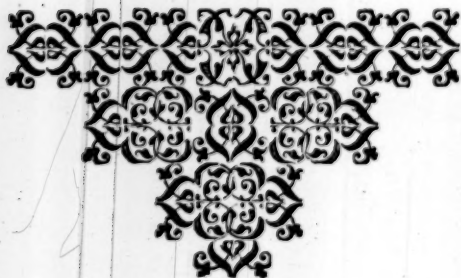
Exod. 20. 4. 5. 6. Numb. 15. 39. Pfal. 16. 4. and

106. 35--40. Prov. 5. 20. Ezech. 44.

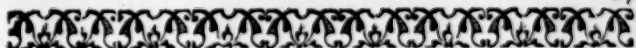
7. 1 Cor. 10. 22. Rev. 14. 9. 10.

11. & 18. 4. 5. and 22.

18. 19.



The 7.



The seventh Reason.

IF the present Ministerie of the Church-assemblies of Engl. be not from heaven, but of men: then is it not lawfull in the worship of God to heare it or have any spirituall communion there with.

But the present Ministerie of the Church-assemblies of Engl. is not from heaven, but of men.

Therefore it is not lawfull in the worship of God to heare it or have any spirituall communion there with.

The consequence of the Proposition is manifest:

1. Because the Ministerie with which we may lawfully communicate is from heaven, that is, appointed by God and warranted in his word. *Mat. 21. 25. 26. Ephe. 4. 8. 11. 12. Heb. 5. 4.*

2. Because the worshipping of God by a Ministerie framed by Man, is a breach of the second commaundement: which the Lord hath threatned severely to punish. *Exod. 20. 5. Deut. 12. 30. 31. 32. Esa. 29. 13. With Mat. 15. 15. 9.*

3. Because such a ministry is vncleane and lothsome in Gods sight, so as the people of God can have no sanctified vse thereof. *Num. 15. 39. 40. 2 Chron. 13. 9. Esa. 30. 22. and 52. 11. and 66. 20. Zeph. 1. 4.*

The truth of the Assumption is evident: because God hath not appointed the Ministry of the Church-assemblies of Engl. but Man hath framed and set it vp. Which may plainely be seen by comparing the Book of God, & their Books together: The *Book of God*, where their offices callings and administration cannot be found to be
from

from heaven, ordeyned by the Lord: Their owne *Books of making and consecrating Bishops Priests and Deacons; of Common prayer and administration of the sacraments; of Canons and constitutions, &c.* where they are readily found to be of Men, erected and authorised by themselves.

If any wil yet say, their callings & functions are frō heave, let them shew it out of the word of God. Let the shew (I say) that Christ the Lord hath ordeyned their offices, entrance, and administration: Their *Offices* of Archbishops, Lordbishops, Suffraganes, Cathedrall and Rurall Deanes, Prebendaries, Archdeacons, Subdeacons, Parsons, Vicars, Curates, &c. Their *Entrance* by the Prelates, by whom they are made Deacons and Priests and consecrated Bishops, according to their book of ordering and consecration; as also, their presentation to benefices by the Patrones, & institution by the Prelates, &c. Their *administration* of the word, prayer, Sacraments, and censures, according to their Constitutions, book of Common prayer, Injunctions, Canons, &c. For this is the way, & this only, to warrant their estate, & stablish the conscience of such as are troubled about it. Yet this they doe not, but partly by cavils and exceptions against the truth and witnesses of it, partly by vaine pretences of antiquity and humane authority, partly by abuse and false gloses of Scripture, partly by reproches and persecutions of all sorts, set themselves to obscure the light of the truth now manifested, and to turne away the people from the knowledge and obedience thereof.

Which is the more lamentable, considering what divers of them have judged and written of these things themselves. One thus, *"The Ministerie of the Gospell, and the functions thereof ought to be from heaven & of God; & not invented by the brayne of men. From heaven (I say) and heavenly,*

*T. C. first
reply. p. 83.

venly, because although it be executed by earthly men, and the Ministers also are chosen by men like unto themselves, yet because it is done by the Word and institution of God that hath [†]not one-ly ordeyned that the Word should be preached, but hath ordeyned also in what order and by whom it should be preached, it may well be accounted to come from heaven and from God. Seing therefore that these functions of the Archbishop and Archdeacon are not in the Word of God, it followeth that they are of the earth, and so can do no good, but much harme in the Church.

[†]Note this.

Another thus, [†]Albeit many nations that have renounced that Whore of Rome, are heynously sinful against the glorious Ma-iesty of Iesus Christ; yet is there none in the whole World so far out of square as England in retcynning that popish hierarchie, first coyned in the midst of the mysterie of iniquity, and that filthy sink of the Canon Law, which was invented & patched together, for the confirming and increasing of the kingdome of Antichrist: Wherein as great indignity is offered unto Iesus Christ, in committing his Church unto the government of the same, as can be, by meane underlings unto a King; in committing his beloved spouse unto the direction of the mistresse of the Stewes, and intorcing her to live after the orders of a brothelhouse.

[†]Demonstr. of Discipl. in the Preface to the Reader.

A third thus, ^{*}It is a matter which by all the straynings of men therein employed, could never yet be cleared, that Provinciall and Diocesane Bishops are by Divine Right, rather then by Humane Pollicie. We for our parts hold these things firme: First, that that Church-calling for which the scripture gi- veth no expresse Warrant, is meerly vsurped and viterly un- lawfull. The office of Iohn (though it were extraordinary) yet we see the care of the holy Ghost, to prove it by the Scripture, ^{*}This is he of whom it is spoken by the Prophet Esaias. ^{*}Let any drvine tell me what doctrine he would collect, if he were to preach upon that place. Secondly, that the Holy Writt makes no mention of any such B. as is now amongst vs. Shew

^{*}Removal of Imputations laid upon the Minist. of Devon: and Cornwall. pag. 22.

^{*}Mat. 3. 3.

me (who can) the title Episcopus or Bishop given there to any mortall men in respect of other Pastors, and not wholly and onely in respect of the flock.

† Admon. 1.
and 2.

And divers others of them thus, † Not onely the office of Elders but their name also is out of this English Church utterly removed, and in stead of them in every Church the Pope hath brought in and they in England yet mainteyne the Lordship of one man over many Churches. Which Lordbishops being not able (as the Elders) to execute their offices in their owne persons without substitutes, have therefore their vnder officers, as Suffraganes, Chancelours, Archdeacons, Officials, Commissaries, and such like. Also, They with their Canons and Courts are draven out of the Popes shop, & take upon them (which is most horrible) the rule of Gods Church, thrusting away most sacrilegiously that order which Christ hath left in his Church and which the Primitive Church hath used, yea robbing the Church of lawful Pastors, Elders, and Deacons. And, In a few words to speak what we meane, Eyther must we have a right ministry of God, & a right government of his Church, according to the Scriptures set up (both which we lack) or els there can be no right Religion, nor yet for contempt thereof can Gods plagues be from vs any while deferred. Thus & much more have sundry of themselves written in former tymes, how ever it be that now they would seem to plead otherwise.

But to let them alone, by this may appeare how needfull it is for all, both Ministers and people, to take heed to their wayes, and to lay them to heart. Towching the Ministers, it should herein be with them, as it was with Iohn Baptist, who proved his calling by the word to be from heaven, Ioh. 1. 22. 23. with Mat. 21. 25. And they that are in deed true Ministers, will have speciall care and alway be able to shew their offices and callings to be of the Lord, from heaven, approved by his word. So
were

were the Priests and Prophets in the tyme of the Law: So were also the Apostles and Ministers of the Primitive Churches vnder the Gospell: Yea & Christ himself likewise. And if we may certainly affirme, that the Christ who cannot approve his calling by the Scripture is not the true Christ, but a false Christ, and therefore to be avoyded, notwithstanding any truth he professeth and publisheth: then may we as surely conclude, that the Ministers which cannot prove their callings by the word of God are false Ministers, and therefore not to be joyned withall, whatsoever truth they teach or bring with them otherwise. And if the Prophets, Apostles, Iohn Baptist, & Christ himself would not take this honour vnto them, to be privileged from having and shewing warrant of their callings out of the word of God: who and what are the Ministers of the Church of England, that they should be exempt from this so equall, so needfull, so generall a condition? And if they be not exempt, why are they not ready and carefull to shew it, for the satisfiying of others, and defence of themselves?

And for the people (howsoever the Ministers do) it should be with them, as it was with the children of Reuben and the children of Gad and half tribe of Manasses, who sayd, *God forbid, that we should rebell against the Lord, & turne away this day from the Lord to build an altar for burnt-offring, for meat offering, or for sacrifice, save the altar of the Lord our God, that is before his tabernacle. Iosh. 22. 29.* So should all Christians be likewise mynded and say, Far be it from vs, that we should rebell against the Lord Iesus Christ, & turne this day from him, in appointing for our selves (or submitting our selves vnto) any office or calling, for the administration of the word, prayer, or Sacraments, save onely that Ministry which Christ our Saviour hath appointed in his word. Of which sort because these Mini-


sters of the Church of England are not, far be it that we should rebell against the Lord our God, and turne away frō him in receiving of them, in mainteyning or submitting our selves vnto them, by hearing of them or communicating with them in their Ministry any other wayes.

If it be sayd, that all that these Ministers do, is to the Lord; and that the things which they do are such as he hath commaunded, as reading the Scriptures, teaching the truth, praying, baptizing, &c. yet this doth not help them, nor covereth their sinne. For besides that which hath ben spoken before concerning this poynt, we may see here by this example, how the Reubenites and the rest confessed, that although they had built their Altar for the true God, and to serve him by no other sacrifices then he required, yet their attempt therein should notwithstanding be rebellion against the Lord, and apostasie from their God. The same likewise is to be mynded for all false Ministeries & devises of men in the worship of God vnder the Gospel. For whatsoever things ar written aforetyme, they are afore-written for our learning and instruction. *Rom. 15. 4.* And hitherto of these Reasons.

Now the God of all grace give vs to agree and be like mynded in the truth and syncerity of the Gospell of Iesus Christ: that wee may set our hearts to receive & keep whatsoever the Lord hath commaunded, and in one accord with one mouth may praise God even the Father of our Lord Iesus Christ:

To whom be glory and domination for ever & ever.

Amen,



OTHER ARGVMENTS

and Reasons, taken out of divers Books,
old and new, written by the forward Preachers concern-
ing the Ceremonies, Ministry, and govern-
ment of the Church of England:

Tending to the same end and proving the
same thing with the Reasons
here before alledged,

vidz,

That it is not lawfull to heare or com-
municate with the present Mini-
stery of the Church-assem-
blies of England.

The first Argument, taken out of Mr W. Br. Twelve Argu-
ments, made by him against their Ceremonies; and
thus applyed vnto their Ministry.

A *Ll Wil. worship is sinne:*
To heare or communicate With the present Ministerie
of the Church-assemblies of England, in Church Service in maner
and forme prescribed, is a Wil worship. Ergo
To heare or communicate With that Ministerie is sinne.

The Proposition cannot be denied, for the Apostle
Paul plainly condemneth Wil worship.

The Assumption may thus be proved:

*All parts of Divine Service and Worship, imposed onely by the
will and pleasure of Man, upon the communicants in Divine*

Service, and that of necessity to be done, is Wil-worship.

But to heare or communicate with the present Ministry of the Church-assemblies of England, in Church Service in maner & forme prescribed, is 1. a part of Divine Service and Worship, 2. imposed onely by the pleasure and will of Men, vpon the Communicants in Divine Service, 3. of necessity to be done therein. Ergo;

To heare or communicate with the present Ministerie of the Church-assemblies of England in maner and forme prescribed, is a Wil-worship.

The Proposition is as cleare as the Sunne at noone day.

The Assumption hath three parts:

1. The first is, *That to heare or communicate with the present Ministerie of the Church of England, &c. is a part of Divine worship and Service.* Which cannot be denied.

2. The second part of the Assumption is: *That it is imposed onely vpon the pleasure and will of man.* Which is evident, seing Man imposeth it vpon man, & God hath not in his word appointed their Offices callings and administration, neyther required any to cōmunicate with them in Church service, in maner and forme prescribed. Towching which, besides that we have spoken in the former Reasons, see in their owne books what themselves have published: a proof whereof in sundry particulars we have given both heretofore, and in this present Treatise.

3. The third part of the Assumption is: *That it is of necessity to be done in Divine Service.* Which is also out of all doubt: For the people stand bound to heare & cōmunicate with them, vpon payne of suspension, extōmunication, paying twenty pounds a moneth, &c.

Vpon all this it followes, *That to heare and communicate with the present Ministerie of the Church-assemblies of England in maner & forme prescribed, is to do that which is a part of Divine worship imposed onely by the will of Man, &c.*

The



The second Argument, taken out of
the same Treatise.

IT is a sinne against God for Christians to partake with the Ministerie of such, as accounting themselves to be servants of Iesus Christ, yet do in the execution of their Ministry, give speciall Honour to Antichrist and his Officers.

But the Ministerie of the Church of England is such, as the Ministers account themselves to be servants of Iesus Christ, and yet in the execution of their Ministerie, give speciall Honour to Antichrist and his Officers. Ergo,

It is a sinne against God for Christians to partake with the Ministerie of the Church of England.

The Proposition is manifest and cleare to any that have an eye of Reason and any light of Divinity shining in it. For which see, 2 Cor. 6. 14--17. Rev. 18. 4.

The Assumption hath two parts; First, that the Ministers of the Church of England, account themselves to be servants of Iesus Christ. Which themselves will freely graunt. For here they say, that by way of Excellency they are so.

The second is, that they do in the execution of their Ministerie, give speciall honour to Antichrist & his Officers. Which is proved (If our adversaries will graunt, that the Pope is Antichrist, and the Prelates Antichristian officers) by this reason.

Such a conformity to Antichrist and his Officers in the Ministerie, as is not onely besides the Word of God, but in a special manner derogatorie to all reformed Churches that have departed from the Synagogue of Rome, is a speciall honour to Antichrist and his Officers.

But

But the execution of the Ministry of the Church of England, is such a conformity to Antichrist and his Officers. Ergo,

The execution of that Ministerie, in the manner aforesaid, is so give speciall honour to Antichrist and his Officers.

The Proposition is without exception.

The Assumption is thus proved:

To execute a Ministerie under Antichrists Hierarchie, and that also by vertue of a calling received according to the popish ordering of Ministers, which is not onely straunge from the word of God and the use of all well reformed Churches in the world, but is also drawn out of the Popes pontificall, wherein he sheweth himself to be Antichrist most lively; that is to have conformity with Antichrist and his Officers as is aforesaid.

But such is the execution of the Ministerie of the Church of England. Ergo,

It is to have conformity with Antichrist and his Officers as is aforesaid.

The Proposition they will not gaine say.

The Assumption they have graunted and published, vidz, That they have an Antichristian Hierarchie and popish ordering of Ministers, straunge from the word of God and the use of all well reformed Churches in the world; And, that their Pontificall whereby they consecrate Bishops and make Ministers and Deacons, is nothing els but a thing word for word drawn out of the Popes pontificall, wherein he sheweth himself to be Antichrist most lively.

Admon. to Parliam. treatise 2. section 14.

and 20.



The third Argument, taken out of the same book of Mr Bradsh.
Twelve Arguments, and out of the London Ministers Ex-
ceptions, and Lincolnshire Ministers Abridgement &c.

IF such be the estate of the Ministry of the Church-assemblies of England, as they are bound in their Ministrations unto such things, as the using of them in Church Service in manner and forme prescribed, is a Wil-worship; a giving of speciall Honour to Antichrist and his members; a performing of Honour more then civill (even a Religious) onely to an humane Power and Authority; a Warranting of the like Use of Iewish, Turkish, Paganish, or Popish observations; a doing of schismaticall Actions; an having of spirituall Communion with the Idolatrous Papists in the mysteries of their Idolatrie and Superstition; a mingling of Profane things with Divine; an using of unlawfull things in Divine worship; an administering of Sacraments that are not of divine institution; a solemne acknowledging of spirituall Homage, to the spirituall vsurped authority of Lord Archbishops & Bishops; an using of humane Traditions and Rites enioyned to be performed in Gods worship, as necessarie to salvation; an apparant meanes of the Damnation of the soules of infinite numbers of men, confirming them in Superstition and Idolatry; a disgracing of the holy Scripture; a profaning of the Sacraments; an approving of Popish errors, and manifest vnruths; an observing of a Leiturgie which in the whole matter and forme thereof, is too like unto the Masse-book, and hath in it sundry things contrary to the Word of God, &c. If such (I say) be the estate of the Ministerie of the Church-assemblies of England, then is it not lawfull to communicate with them therein.

But such is the estate of the Ministerie of the Church-assemblies of England.

Ergo,

It is not lawfull to communicate with them therein.

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* *Abridge-
ment of the
Book delive-
red to his Ma-
iesty, by the
Lincolneshire
Ministers, p.
17. &c.*

The consequence of the Proposition is proved by sundry reasons, alledged * by the Lincolneshire Ministers, though vrged by them but against the vse of their Ceremonies: which we will now apply vnto the communicating with their Ministerie and ministracion aforesaid.

1. By the second commandement, which forbids all provocacions vnto spiritual fornicatiō, as the seventh doth vnto that which is carnall.

2. By the commandement and directiō God hath given vs in his word, † to separate our selves from Idolaters and Antichristians, and to be as vnlike vnto them as may be, specially in their religious observatiōs; † to abolish not onely all Idols but all the instruments of Idolatrie, and that so as we may best shew our † vermost detestation to them and root out the verie memory of them, &c. † *Levit. 18. 3. 4. and 19. 19. 27. 28. Exod. 23. 24. Deut. 14. 1. and 12. 4. 30. 32. 2 Cor. 6. 14. 18. Apoca. 18. 4. 1 Gen. 35. 2. 4. Num. 33. 52. Deut. 12. 2. 3. 2 King. 23. 4. 5. Esa. 27. 9. and 30. 22. 23. Zeph. 1. 4. Apoca. 2. 14. 20. 4 Deut. 7. 25. 26. and 9. 21. 1 Chron. 14. 11. 2 King. 18. 4. and 23. 6. 8. Esa. 30. 22. Iude. 23. Exod. 23. 13. Deut. 12. 3. Iosh. 23. 7. Zach. 13. 2.*

3. By the equity & reasons of these commandements which we find set down in holy Scripture. *vidz.* 1. The detestation which the Lord our God (being a jelous God) beareth vnto Idolatry and all the instruments and tokens thereof, as vnto spirituall whoredome. *Exod. 10. 5. 6. Deut. 7. 25. 26.*

2. That we cannot be said sincerely to have repented of the *Antichristianisme* Idolatrie or superstition whereby we or our forefathers have provoked the Lord, vnles we be ashamed of and cast away with detestation all the instruments and monuments of it. *2 Chron. 33. 15. Esa. 1. 28. 29. and 2. 6. 8. 9. 20. and 30. 9. 10. 11. 22. 2 Cor. 7. 11.*

3. That we shalbe in danger to be corrupted in Religion and doctrine, and to be brought to ruine and destruction, if we conforme our selves to Idolaters & *Antichristians* in their Ministerie, ministracion, ceremonies, & reteyne or partake with the monuments of their superstition, yea if we shew not a detestation vnto them. *Exod. 34. 12. 13. Deut. 7. 4. 25. 26. Iudg. 2. 13. Gal. 2. 5. Reu. 18. 4.*

4. That our keeping of communion with the Ministers in such Ministracion, will be a speciaall meane to harden them in that vngodlynes. *Ezech. 16. 54. 1 Cor. 8. 10.*

5. That seeing the Prelates are reveiled to be great Antichrists, and their Ministerie and constitutiōs to be great troublers of the Church at this day, it cannot but be verie sinfull and hurtfull to reteyne or communicate with them. *2 Thes. 2. 3. 4. 8. 9. 10. 11. 12. Apoc. 17. and 18. chap. Lev. 18. 3.*

6. By the judgment of the godly learned of all Churches & ages, who have

have constantly taught and given testimony to this truth, that Christians are bound to forsake and cast of the Ministration ceremonies & religious customes of Pagans Jewes Antichristians Idolaters & Hereticks, and carefully to shun all conformity with them therein.

And hitherto of such reasons as are alledged by the Lincolneshire Ministers, as is aforesaid. Now for further confirmation of the Proposition, I will also annex these following; being of like nature with the former.

1. The consideration of the many sinnes, and those also great and grievous, which ensue vpon such practise: as may appeare by the particulars noted here in the Proposition, & prosecuted in their Books.

2. Because the second commandement forbiddeth not onely the making, but also the bowing downe to any inventions & constitutions of men in the worship of God: And this prohibition of bowing downe, includeth not onely those that vse them, but such also as communicate with them therein. *Exod. 20. 5.*

3. Because the Lord requireth of vs to shew all vttermost detestation and forsaking of them, both by word & deed, even casting them away as menstruous cloths, and saying vnto them, Get you hence. *Esa. 30. 22.*

4. Because the imposition & observation of the things aforesayd, is not onely vpon the Ministers, but vpon the people also, & that both in their own persons and in their children. And why should not the people aswel as the Ministers stand fast in the liberty wherewith Christ hath made them free, and not be intangled agayne with the yoke of bondage? *Gal. 5. 1.*

5. Because the Lord hath not required this at our hands, that we should serve him by such a Ministerie and Ministration. *Esa. 1. 12.*

6. And finally, because the Lord hath straitly enjoyned vs to forsake all humane devises in his worship, and not

at all to partake with any of the finnes of Babylon. *Deut. 4. chap. Rev. 18. 4. and 22. 18. 19.* Of which sort, both they and we have proved that these are: as may be seen in their books and ours written hereabout. And thus much of the Proposition.

The Assumption is proved by Mr Bradsh. in his *Twelve Arguments*; by the London Ministers in their *Exceptions*; and by the Lincolneshire Ministers in their *Abridgement of the Book delivered to his Maiesty: pag. 2--70. &c.* compared with the *Canons of Anno 1603. &c.* The Arguments & other Treatises of the Ministers, shew the nature and vse of the things enioyned to be of such consequence. The Canons of the Convocation and other Lawes and constitutions of their Church, shew that the Ministers are bound to such a Ministration: And that vpon payne of suspension, deprivation, degradation, excommunicati-
on, &c.

*Removal of
Imput of De-
von & Corn-
wall Minist.
p. 36.
*Mr Bradsh.
Argum. 11.

Wherevpon some of them have written, that *not Paul himself, if he were living, should be permitted to continue his function, if he would not conformance: And, *the whole Solemne Worship and Ministerie of Iesus must stoupe and yeeld to these; And these must not stoupe or yeeld to them. Which howsoever they apply most vnto their Ceremonies, yet the grounds of their Arguments imply it also vpon their Ministry, and vpon the partakers thereof: as may appeare by that which hath ben sayd before; & which hereafter followeth.





The fourth Argument, taken out of the Admonitions
to the Parliament, written by the Preachers
seeking reformation,

I*F the Offices of the Archbishops, Archdeacons, Lordbishops, Suffraganes, Parsons, Vicars, Parish priests, Stipendaries, and the rest of that sort in the Church of England, be Antichristian & contrarie to the Scriptures: then the people of God may not heare or otherwise partake with their Ministerie in the worship of God.*

But the Offices of the Archbishops, Archdeacons, Lordbishops, Suffraganes, Parsons, Vicars, Parish priests, Stipendaries, and the rest of that sort in the Church of England, are Antichristian and contrarie to the Scriptures.

Therefore the people of God may not heare or otherwise partake with their Ministry in the worship of God.

The Proposition needs no proof. For what communion hath light with darknes? And what concord hath Christ with Belial? 2 Cor. 6. 14--17. Rev. 14. 9--12. and 18. 4. and 22. 18. 19.

The Assumption is their owne saying, and their plea for reformation many yeares since. *Admonition to the Parliam. treatise, 1. and 2. section, 14. 18.*

20. &c.





The fifth Argument, taken out of the Offer of Conference or disputation, tendered by some of the silenced & deprived Ministers, to the Archbishops and Bishops, &c.

If these Propositions be true, 1. That all matters meerly Ecclesiasticall, which are lawfully imposed upon any Church, are such as may be concluded necessarily from the written Word of God: 2. That all humane Ordinances used onely or specially in Gods Worship, whereunto they are not necessarie of themselves, are simply unlawfull: 3. That every true visible Church of Christ is such a spirituall Body politick, as is specially instituted by Christ or his Apostles in the New Testament: 4. That every true visible Church of Christ or ordinary Assembly of the faithfull, hath by Christs ordinance power in it self, immediately under Christ, to elect and ordeyne, deprive and depose their Ministers, & to execute all other Ecclesiasticall Censures: 5. That the Pastor of a particular Congregation is the highest ordinary ecclesiasticall Officer in any true constituted visible Church of Christ: 6. That it is the Office of every true Pastor to teach and to governe spiritually onely one Church or Congregation immediately under Christ: 7. That the Office & Calling of Provinciall and Diocesan Prelates is contrary to the Word of God: If (I say) these Propositions be true, then it is not lawfull to hear or have any spirituall communion with the present Ministry of the Church-assemblies of England.

But the Propositions aforesaid are true.

Therefore it is not lawfull to heare or have any spirituall communion with the present Ministerie of the Church-assemblies of England.

The Major is of necessary consequence, and not to be denyed: 1. Because their Ecclesiasticall matters Constitutions

tutions Offices & Ministration, called into question, cannot be concluded from the written word of God; but are Humane Ordinances, never instituted by Christ or his Apostles: And therefore are vnlawfull to be received or bowed vnto in Gods worship. *Exod. 20. 4. 5. and 23. 13. 24. Deut. 12. 28--32. 2 Cor. 6. 14--17. 1 Tim. 5. 22. and 6. 13. 14. Iude, ver. 3. & 23. Rev. 22. 18. 19.*

2. Because by the consequence of these Propositions, they have not in their estate eyther true Churches or true Ministers. And with false Churches and false Ministers, we may not have any spirituall communion. *Hof. 4. 15. Amos. 4. 4. 5. Ioh. 10. 5. Reve. 14. 9--12. and 18. 4. 5.*

3. Neyther can it be but that such practise must needs imply in them which do it, that eyther they hold the Propositions aforesayd to be false (which they averr to be true) or at least that they walk corruptly & halt between two opinions. *1 King. 18. 21,*

The Minor is professed and published by themselves, and offered to be mainteyned against the Archbishops and Bishops and all their adherents, by the late silenced and deprived Ministers in England. *Offer of Conserence, pag. 1. 2.*

Where also note, how themselves hold it lawfull, vpon the Prelates proceedings, that * both the Ministers and people of the Church-assemblies of England may leave their ordinarie *Offer of Conserence, pag. 39.*
standing in those Churches. Which if it prove not

a lawfull separation like ours,
it wilbe found to be a
very schisme among
themselves.

(v)



The sixt Argument, taken out of divers Treatises written in behalf of the Ministers of Devonshire, Cornwall, Lincolnshire &c. also out of the Admonitions to the Parliament, & out of Mr Cartwrights, Mr Vdals, Mr Iacobs, & other of their books, written of like argument.

If these Assertions be true, 1. That that Church-calling for which the Scripture giveth no expresse warrant, is meely vsurped & utterly unlawfull: 2. That as it is not lawful to bring in any straunge doctrine, so is it not lawfull to teach the true doctrine, vnder the name of any other function then is instituted by God; And, that God hath not onely ordeyned that the Word should be preached, but hath ordeyned also in what order and by whom it should be preached: 3. That the Word of God contayned in the Writings of the Prophets and Apostles, is of absolute perfection, given by Christ the head of the Church, to be vnto the same, the sole Canon and rule of all matters of Religion, and the worship and service of God whatsoever: And that whatsoever done in the same service and worship cannot be iustified by the said Word, is unlawfull: 4. That a true visible Church is a company of men, ordinarily ioyning together in the true worship of God: And, that all such Churches and Congregations, communicating after that maner together, in divine worship, are in all ecclesiasticall matters equall, and of the same power and authority, and that by the Word and Will of God they ought to have the same spiritual priviledges, prerogatives, officers, administrations, orders, and Formes of divine worship: 5. That every established Church or Congregation ought to have those spirituall officers and Ministers which are enioyned by Christ in the new Testament, and no other: 6. That the ground of Church-government, is the Kingly function of Christ, who is the Head of the Church,

Church, and whom it properly concernes to make lawes by which to governe the Church. 7. That the Scripture hath deliuered an exact platforme of Pollicie for the House of God which is the Church: And The Word of God describeth perfectly vnto vs, that form of governing the Church which is lawfull; & the officers that are to execute the same; from the which no Christian Church ought to swarue. 8. That the forme of Church-gouernement in England is an Humane ordinance; yea & the very same, by which Antichrist rose vnto his intollerable Tyranny in Gods Church. 9. That it robbeth the Church of lawfull Pastors, Elders, and Deacons. 10. That Diocesan Bishops haue not any place nor part at all in any true and proper visible Church of Christ. 11. That it is the naturall and immutable office of a Pastor both to Teach and to Gouverne (with the assistance of other Elders) his owne flock. 12. That the right & true Discipline Ecclesiasticall in each proper Visible Church, is one mayne part of the ordinarie meanes of salvation appointed by God for every soule: and that this in the Church of England is utterly wanting. 13. That Diocesan Bishops, &c. do (by necessarie consequence) deny Christ the Saviour to be our intire and perfect Prophet and spirituall King (by taking away from him some proper parts of his Propheticall and Kingly Offices); impugne the Foundation of saving faith, and are contrarie to Gods Word. 14. That Christ is the onely teacher of his Church, and appointer of all meanes whereby we should be taught and admonished of any holy dutie, & whatsoever he hath thought good to teach his Church, and the meanes whereby, he hath perfectly set downe in the holy Scriptures, so that to acknowledge any other meanes of teaching and admonishing vs of our duty, then such as he hath appointed, is to receiue another teacher into the Church besides him, and to confesse some imperfection in those meanes he hath ordeyned to teach vs by: If these Assertions (I say) be true, then is it unlawfull to haue communion with the present Ministry of the Church-assemblies of England.

But the foresaid Assertions are true :

Therefore it is vnlawfull to haue communion With the present Ministerie of the Church-assemblies of England.

The Proposition agreeth with that of the former Argument, and addeth weight vnto it. For, besides that which there is sayd, it cannot stand with the Homage due vnto Christ the King and Head of the Church; with the sound acknowledgement of the sufficiency of the Scripture & word of God; with the carefull vsing of the means of saluation appointed by God for every soule; with the faithfull renouncing of all humane ordinances in Gods worship, and viter detestation of Antichrist, &c. to haue communion with the Ministerie of the Church-assemblies of England: seing they are not lawfull Pastors or Ministers, having the naturall and immutable Offices appointed by Christ, nor performing the worship of God according to the Canon of his word; but stand in subiection to Provinciaall and Diocesane Bishops, receiving their Ministry from them, and executing it vnder them, who are contrary to Gods word, and against the Prophecy & Kingdome of Iesus Christ: &c. So as to heare and communicate with their Ministry, were to worship God after an vnlawfull maner, and to acknowledge other offices and meanes of teaching and governing the Church, then such as Christ hath appointed: and consequently to receive an other Teacher & King into the Church besides him, and to confesse some imperfection in those offices and meanes which he hath ordeyned to teach & governe vs by. &c.

The Assumption is their owne, acknowledged & confirmed by themselves in diuers of their books: Namely,
The

The Removall of certaine Imputations layd upon the Ministers of Devon: and Cornwall, pag. 22. 39. T. C. reply, 1. Pag. 83. English Puritanisme, p. 1. 5. 6. 12. 13. 24. The Demonstrat. of Discipl. pag 1. Admonit. to the Parliam. treatise, 1. and 2. Sermon on Rom. 12. pag. 36. 37. Mr Jacobs Reasons proving necessity of reforming the Churches in England, pag. 33. 35. 51. 52. 53. The Abridgement of the Book delivered to his Majesty by the Lincolnshire Minist: pag. 31. 32. 77. 78. &c.

And let it here be observed, that although the case be thus cleare, by their owne writings, against their Church and Ministry: yet* they cease not to impute schisme unto vs for separating from them in such estate; they pretend that *the mayne cause of our separation, is because of their Ceremonies*; they hold and plead that *the Churches of England, as they be established by publik Authority, are true visible Churches of Christ*; and that *their Ministers, are faithfull Pastors, and true Ministers of Christ, &c.* Accusations, pretences, opinions and pleas, that sort very ill with their Propositions and Assertions: and are so much the more straunge in them, as they have, besides all the former Positions & many other the like, affirmed expressly, that *they lack both a right Ministerie of God, & a right government of his Church according to the Scriptures*; that *they have an Antichristian hierarchy*; & a *Leiturgie culled & picked out of the Popish dunghill the Massebook full of all abominations*; and that *the controversie betwixt the Prelates & them, is not for a cap a tippet or a surplus, but for greater matters concerning a true Ministerie and Regiment of the Church according to the word.* Which being once established, the other melt away of themselves. Admon. to the Parliam. treatise, 1. & 2.

*Mr. Bradsh.
Argum. 12.
London Ministers Protest.
Mr Jacobs,
Mr Hildersf.
Mr Stoms, &
others writings, &c.

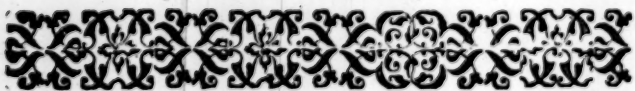
Thus have they written and iudged themselves heretofore. Now if their Church and Ministry were altered,

it would be knowen. But seeing it is not, how is it that they keep not more to the greater matters in controversy, but insist so much vpon the lesser, which would *melte away of themselves, if the other were once established?* And why blame they vs, for separating from their false Ministry, vnlawfull worship, and Babylonish constitution of their Church? Or why consider they not, that the extent of their Propositions and Assertions reacheth, not onely to their Ceremonies, but also to their Ministry, Leiturgie, and Church it self?

Now therefore if they can make to accord together, their judgement with their practise, their writings with their walking: it is more then tyme & needfull that they did it, & that they did it soundly from the word of God.

For as yet what do they els, but with one mouth both
 blesse and curse, and with the one hand build
 vp that which with the other they
 destroy, and so make them-
 selves trespassers?

Gal. 2. 18.



The 7.

The seventh Argument, taken out of Mr Bradsh.
book aforesaid: *Vide*, out of the tenth
Argument of that Treatise.

IT is a sinne against Christ the sole Head of the Church, to have
spirituall communion with those Ministers, which in the
administration of Divine things, do eyther by word or deed, so-
lemly professe & yeeld a spirituall Homage, to an vsurped spiri-
tuall authority in the Church.

But the Ministers of the Church-assemblies of England, do
even in the administration of Divine things, by solempne deed,
professe and yeeld a spirituall Homage, to the spirituall authority
of Lord Archbishops and Bishops, which is vsurped. Ergo,

It is a sinne against Christ the sole head of the Church to
have spirituall communion with the Ministers of the Church
assemblies of England.

The Proposition may not be gainesaid: For all spiritu-
all power vsurped over the Churches of God, is an An-
tichristian authority, and to communicate with those
Ministers which professe spirituall homage therevnto, is
to communicate with such as professe spiritual homage
vnto Antichrist, which must needs be a sin against Christ
the sole head of the Church.

The Assumption hath two parts:

1. That the Ministers of the Church of England do even in
the administration of Divine things, by solempne deed, professe and
yeeld a spirituall Homage to the spirituall authoritie of Archbishops
and Lord Bishops.

Which is most evident, because they preach the word
and administer the Sacraments by vertue of their calling
received from the Archbishops and Bishops, who
give them authority herevnto at their ordination,

** Book of ord-
ring Priests
fol. 17.*

saying to every one of them, * Take thou authority to preach the Word of God, and to Minister the holy Sacraments in the Congregation, where thou shalt be so appointed:

Which things themselves cannot deny to be meer Ecclesiasticall, Religious and spirituall Actions, injoynd among them to be done by offices & callings received from the Prelates Ecclesiasticall and spirituall authority: So as the doing of them by vertue thereof, must needs be a solemne declaration of spirituall homage yeelded to the same authority.

2. The second part of the Assumption is: *That the authority of their Lord Archbishops and Bishops is an usurped authority.* The confirmation whereof, Mr Bradsh. setteth downe in these words following:

This is sufficiently proved of late by Mr Jacob, in his 1. Assertion by many reasons. Onely because the weight of the Argument leaneth upon it, I will use one Reason.

Those Officers & Rulers in the Church that make claime to be of Divine institution, challenge to themselves Apostolicall authority and iurisdiction as the onely Successours of the Apostles; so sit onely in Moses chaire; To have sole power of the Keyes; To cut from the visible Church, and receive againe: To have power of creating & displacing all other ecclesiasticall officers; To be the Vniuersall Pastors of whole Dukedomes and Kingdomes, vnder Whom all other Pastors are as Curates, &c. And yet for all this, are such as stand and are supported onely by humane Traditions & Ceremonies, such as a ciuill Magistrate may without sinne, put out of the Church, and such as the true Churches of God may renounce (and yet continue the true Church) as Antichristian Vsurpers & spirituall Tyrants: (I say) all such Officers and Rulers exercise an usurped authoritie in the Church:

But

But our Archbishops & Bishops are such Rulers and Officers as are aforesaid.

Ergo,

They execute an Usurped power over the Church.

The Proposition may easily be iustified. For if inferiour officers, *vide*, Pastors of particular Congregations, have had & may have firme continuance in the Church, without these humane devises and inventions; If the Magistrate cannot without sinne put them out of the Church; And if those can be no true Churches that renounce to have particular Pastours and Ministers over them, it must much more hold in such Church-officers and Rulers as these are, if their authority be lawfull & good: For whilest the Apostles lived, they needed not any humane Traditions and devises to support their authority: The Magistrates that sought to put them downe sinned with a high hand: And that was no Church, that renounced and disclaimed their Office, Authoritie and Iurisdiction.

The Assumption is as easily justified. For 1. they make claime & Tide to all those Prerogatives before rehearsed in the first part of the Proposition, and unto more then that, as shalbe proved if it be denied.

2. It is an Embleme of their owne *NO CEREMONIE, NO BISHOP*. Ergo, *No humane Tradition and Invention, no Bishop*. Ergo, The office of a Bishop is supported by them eyther onely or specially.

3. Their Ecclesiasticall Iurisdiction is derived from the King, els it is a flat deniall of his Supremacie: Also themselves graunt in their last Tables of Discipline, That the King hath power to increase or diminish the Circuit of a Bishoprick: That he may make two or more Bishopricks of one, & one Bishoprick to be two or more: Yea what should hinder but that he may divide the Bishoprick of London into 800. For where God hath not defined the number of Parishes that a Bishop is to reign over, it must needs be a thing indifferent: In which by their owne Doctrines the King hath authority without sinne, to dispose. If therefore the King may as well (notwithstanding any thing in the Law of God) give the Keyes of the Church to everie particular Pastour of a Congregation, over his owne Congregation, as to a Bishop over a Diocese, which taketh away the very Essence of an English Bishop, He may without sinne take away the very Office of the Bishop, which consists in having iurisdiction over many Congregations. &c.

4. There is no true & sober Christians but will say that the Churches of Scotland, Fraunce, the low Countries, and other places (that renounce such Archbishops and Bishops (as ours are) as Antichristian & usurping Prelates) are true Churches of God: Which they could not be, if the authoritie and prerogatives they claime to themselves, were

of

of Christ, and not vsurped. For if it were the ordinance of Christ Iesus, that in every Kingdome, that receiveth the Gospel, there should be one Archbishop over the whole Kingdome: One Bishop over many hundred Pastors in a Kingdome, and all they invested with that authority and jurisdiction Apostolicall which they claime *iure Divino*, to be due vnto them, and to reside in them, by the ordinance of Christ, certainly that Church that should renounce and disclaime such an authority, ordeyned in the Church, cannot be a true Church but a Synagogue of Sathan. For they that should renounce and deny such, must needs therein renounce and deny Christ himself. Thus the Assumption is cleared.

And thus the cause is yeilded, by themselves: who in their owne writings speak and reason in such sort, as hath ben shewed. Which I thought good thus to apply to their present estate, & further manifestation of the truth. And thus much cōcerning these Argumēts & Reasons. Which now I leave to the consideration of all that are of judgement and conscience: exhorting them as they love the truth and their owne good, to try all things by the word of God, to consider their wayes, and to turn their feet into his testimonies.

1 Thes. 5. 31.

Psal. 119. 59

And I pray the Lord God of all glorie and goodnes, to discover and consume the apostasie of Antichrist daily more and more; to make the light and power of the Gospell of Christ shine forth and prevaile against all enemies and hinderances; & to give his people of all estates and nations to walk in the light and comfort thereof, to the praise of his Name, and eternall life, by Iesus Christ: who is God over all blessed for ever. Amen.

Ier. 50. 29.

the mighty

Call together many against Babel, all that bend the bow, besiege her round about, let there be no escaping for her: recompense her according to her work, according to all that she hath done, do vnto her: for she hath ben proude against the Lord, against the holy one of Israel.

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